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THE ZINCALI, OR GIPSIES OF SPAIN.

The Zincali; or an account of the Gipsies of Spain, with an original collection of their songs and poetry. By George Borrow, late agent of the British and Foreign Bible Society. 2 vols. in one. 12mo. New York, 1842.

THE author of this work was, as the title page indicates, employed for some years by the British and Foreign Bible Society, as their agent in the Spanish Peninsula. His account of his labors in that capacity, will be found in his subsequent and more ambitious production—"The Bible in Spain"—of which we shall take occasion to say something in a future number.

The work before us was published in 1841, but has not, until lately, obtained a very general circulation in this country. Though far from being remarkable for depth of thought, it contains a great variety of interesting information. The materials which the author has gathered, with much industry, are arranged with but little skill, and are brought to bear upon his theories with no great force or continuity of reasoning. Nevertheless, as a book of wild and stirring incident, of bold and well described adventure, it is among the most attractive that have recently been given to the public. In despite, therefore, of its defects, in a merely literary and scientific point of view, we should commend it to our readers without qualification, were it not for the evidences of a fanatical spirit, which are palpable all over it—not less than that peculiar narrowness and obliquity of vision which seem, unhappily, to be part and parcel of British travellers, from the moment that the "white cliffs" fade in the distance. Mr. Borrow is of course a Protestant. By a recent letter to the London Times he declares himself a member of the Church of England. He is evidently under the impression himself, and would persuade his readers, that his duties in Spain were of a character somewhat apostolic. In his preface he tells us that he is not "a mere carnal reasoner." As in duty bound he abhors Catholicity and every thing pertaining thereunto, "*odio vatiniano,*" and with all his heart. As a necessary consequence, he looks upon the Spanish people and their institutions as illustrations of a system which he condemns. Such being the elements, there is no difficulty in comprehending the results of their combination. We will engage that no unbiassed reader will charge us with injustice towards the spirit of the work, after he shall have gone with us through its developments.

With many other marks of genius, Mr. Borrow has the gift of enthusiasm, in a high degree. From his early youth he

seems to have been attracted towards the strange people of whom he writes, and to have studied their history and habits with attentive interest. Having naturally great facility in the acquisition of language, he has not allowed the talent to suffer from neglect. He has made himself so familiar with the Gipsy tongue, as to be mistaken by the wandering tribes with which he has mingled, for one of their own blood. From their own lips, therefore, he has learned their laws and their observances. He has been a dweller in their camps, and a partaker in their adventures,—corroborating or correcting, by his own observation, the knowledge which he had obtained from other sources. In Russia, Hungary, Turkey, and England, he appears to have known them familiarly. Of their peculiarities in Spain, the pages before us are ample in detail—perhaps more pruriently so, in some particulars, than should have been expected from the knowledge or the taste of a semi-clerical historian.

The origin of the Gipsies must still remain a matter of doubt, notwithstanding that Mr. Borrow, with considerable array of reason, attributes it to India. Early in the fifteenth century they made their appearance in Europe, and their tents were found pitched, soon after, in the principal kingdoms. From that time to the present, it would appear that they have changed but little. The utmost effect of the laws regarding them, has been to modify the exercise of their peculiar characteristics, but in no wise essentially to change those characteristics themselves. Mr. Borrow informs us in his opening chapter, that they are, at this day, not more readily to be distinguished, by their unvarying complexion and features, than by their adherence, in spirit, to their common and time-honored professions, of thieving, tinkering, jockeying, and fortune-telling, all the world over. The tide of civilization which has swept over the countries where they have dwelt, has left their feet unwet. Like the outcasts of Israel, they seem to live in the expiation of a melancholy doom, and still worse, so far as society is concerned, they appear to rebel against the acquisition of every art which would tend to bring them by degrees within the pale of industry and improvement.

"Religion," says Mr. Borrow, "they have none: they never attend mass, nor did I ever hear them employ the names of God, Christ, and the Virgin, but in execration and blasphemy."—*Vol.* i, *p.* 206.

Their whole moral law is embraced within a very small compass, as will be seen by an extract from a pithy dialogue between Mr. Borrow, and a singular Gitáno, whom he met at Badajos.

"*Myself.*—What do you mean by the Gipsy law?

"*First Gipsy.*—Wherefore do you ask, brother? You know what is meant by the law of the Calés better even than ourselves.

"*Myself.*—I know what it is in England and in Hungary, but I can only give a guess as to what it is in Spain.

"*Both Gipsies.*—What do you consider it to be in Spain?

"*Myself.*—Cheating and choring the Busné on all occasions, and being true to the erráte in life and death.

"At these words both the Gitános sprang simultaneously from their seats, and exclaimed with a boisterous shout—"Chachipé."—*Vol.* i, *p.* 204.

Our readers will observe from this last extract that Mr. Borrow is as prodigal with the Gipsy language, as Sir Walter Scott with the Scottish. Those who are curious must have frequent recourse to the glossary.

In a passage of the same dialogue, we find an instance eloquently described, of the free-masonry existing between the different tribes of these wild people. It is a fair specimen of Mr. Borrow's narrative ability. We hope, however, that it is not obligatory on us to make it a matter of faith. We have never been in a battle ourselves, but war is not so bad as we imagined, if two soldiers can retire to a knoll and hold a tête à tête, "for hours," while their respective parties are "fighting all around." Such opportunities would, we think, be embraced rather too often for discipline. Perhaps, however, the Gipsies have the knack of doing this, as well as other strange things, with impunity.

"*Myself.*—Have you ever met before with Caloré who were not Spaniards?

"*Antonio.*—I will tell you, brother. I served as a soldier in the war of the independence against the French. War, it is true, is not the proper occupation of a Gitáno, but those were strange times, and all those who could bear arms were compelled to go forth to fight: so I went with the English armies, and we chased the Gabiné unto the frontier of France; and it happened once that we joined in desperate battle, and there was a confusion, and the two parties became intermingled and fought sword to sword and bayonet to bayonet, and a French soldier singled me out, and we fought for a long time, cutting, goring, and cursing each other, till at last we flung down our arms and grappled; long we wrestled, body to body, but I found that I was the weaker, and I fell. The French soldier's knee was on my breast, and his grasp was on my throat, and he seized his bayonet, and he raised it to thrust me through the jaws; and his cap had fallen off, and I lifted my eyes wildly to his face, and our eyes met, and I gave a loud shriek, and cried Zíncalo, Zíncalo! and I felt him shudder, and he relaxed his grasp, and started up, and he smote his forehead and wept, and then he came to me and knelt down by my side, for I was almost dead, and he took my hand and called me brother and Zíncalo, and he produced his flask and poured wine into my mouth and I revived, and he raised me up, and led me from the concourse, and *we sat down on a knoll, and the two parties were fighting all around,* and he said, 'Let the dogs fight, and tear each others' throats till they are all destroyed, what matters it to the Zíncali; they are not of our blood, and shall that be shed for them?' So we sat *for hours* on the knoll, and discoursed on matters pertaining to our people; and I could have listened for years, for he told me secrets which made my ears tingle, and I soon found that I knew nothing, though I had before considered myself quite Zíncalo; but as for him he knew the whole cuenta; the Bengui Lango himself could have told him nothing but what he knew. So we sat till the sun went down, and the battle was over, and he proposed that we should both flee to his own country and live there with the Zíncali; but my heart failed me; so we embraced, and he departed to the Gabiné, while I returned to our own battalions."—*Vol.* i, *p.* 209.

Many amusing instances are given, with great vivacity, of the peculiar modes which the Zíncali adopt to convert other people's money into their own. The "hokkano baro," or great trick, is the pride of the Gipsy women, and is a deception, our author informs us, "frequently practised at the present day, and not only in Spain, but in England, *enlightened England,* and in France likewise."

There are various ways of accomplishing this mode of financiering. "The most simple, and indeed, the most generally used by the Gitánas, is to persuade some simple individual to hide a sum of money in the earth, which they afterwards carry away."

We shall not enter more at large upon the subject, for we prefer to give our readers the account of a deception said by Mr. Borrow to have been practised on the queen regent by two of his especial friends and associates,—neither more nor less than his adjuncts in the somewhat dissimilar occupation of translating into the Rommany language the Gospel of St. Luke!

"There were two Gitánas at Madrid, and probably they are there still. The name of one was Pepita and the other was called La Chicharona; the first was a spare, shrewd, witch-like female, about fifty, and was the mother-in-law of La Chicharona, who was remarkable for her stoutness. These women subsisted entirely by fortune-telling and swindling. It chanced that the son of Pepita, and husband of Chicharona, having spirited away a horse, was sent to the presidio of Malaga for ten years of hard labor. This misfortune caused inexpressible affliction to his wife and mother, who determined to exert every effort to procure his liberation. The readiest way which occurred to them, was to procure an interview with the queen regent, Christina, who they doubted not would forthwith pardon the culprit, provided they had an opportunity of assailing her with their Gipsy dis-

course; for, to use their own words, 'they well knew what to say.' I at that time lived close by the palace, in the street of Santiago, and daily, for the space of a month, saw them bending their steps in that direction.

"One day they came to me in a great hurry, with a strange expression on both their countenances. 'We have seen Christina, hijo' (my son), said Pepita to me.

"'Within the palace?' I inquired.

"'Within the palace, O child of my garlochin,' answered the sibyl. 'Christina at last saw and sent for us, as I knew she would; I told her 'Bahi,' and Chicharona danced the Romalis (Gipsy dance) before her.'

"'What did you tell her?'

"'I told her many things,' said the hag, 'many things which I need not tell you: know, however, that among other things, I told her that the chabori (little queen) would die, and then she would be queen of Spain. I told her, moreover, that within three years she would marry the son of the king of France, and that it was her bahi to die queen of France and Spain, and to be loved much and hated much.'

"'And did you not dread her anger when you told her these things?'

"'Dread her, the Busnee?' screamed Pepita. 'No, my child, *she dreaded me far more; I looked at her so—and raised my finger so—and Chicharona clapped her hands, and the Busnee believed all I said, and was afraid of me:* and then I asked for the pardon of my son, and she pledged her word to see into the matter, and when we came away she gave me this baria of gold, and to Chicharona this other, so at all events we have hokkanoed the queen. May an evil end overtake her body, the Busnee!'"—*Vol.* i, *p.* 282.

We leave our readers to their own conclusions as to the probability of this story. We rather think the Gipsies "hokkanoed" the missionary.

The personal appearance of the Zíncali is described as most singular. Their eyes are said to have a phosphorescent glare, which, no doubt, must be a remarkable addition to the points in which they differ from the rest of the world. "Its peculiarity consists chiefly in a strange staring expression, which, to be understood must be seen, and in a thin glaze, which steals over it when in repose, and seems to *emit phosphoric light.*" The handsomest of the race whom Mr. Borrow remembers to have seen, were, as would be imagined, English Gipsies. The description is worthy of notice. It is given as of three individuals who presented themselves at a pugilistic display which Mr. Borrow witnessed in his youth, and considering that between twenty and thirty years had elapsed, between the occurrence and the story, we cannot but remark that our author's memory is quite as notable as his gift of tongues.

"I have seen Gipsies of various lands, Russian, Hungarian, and Turkish; and I have also seen the legitimate children of most countries of the world, but I never saw, upon the whole, three more remarkable individuals, as far as personal appearance was concerned, than the three English Gipsies who now presented themselves to my eyes on that spot. Two of them had dismounted, and were holding their horses by the reins. The tallest, and at the first glance the most interesting of the two, was almost a giant, for his height could not have been less than six feet three. *It is impossible for the imagination to conceive any thing more perfectly beautiful than were the features of this man, and the most skilful sculptor of Greece might have taken them as his model for a hero and a god.* The forehead was exceedingly lofty—a rare thing in a Gipsy; the nose less Roman than Grecian—fine, yet delicate; the eyes large, overhung with drooping lashes, giving them almost a melancholy expression; it was only when they were highly elevated that *the Gipsy glance peered out, if that can be called a glance which is a strange stare, like nothing else in this world.* His complexion—a beautiful olive; and his teeth of a brilliancy uncommon even among these people, who have all fine teeth. He was dressed in a coarse wagoner's slop, which, however, was unable to conceal altogether the proportions of his Herculean figure. He might be about twenty-eight. His companion and his cap-

tain, Gipsy Will, was, I think, fifty when he was hanged, ten years subsequently (for I never afterwards lost sight of him), in the front of the jail of Bury, St. Edmonds. I have still present before me his bushy black hair, his black face, and his big black eyes, full and thoughtful, but fixed and staring. His dress consisted of a loose, blue jockey coat, jockey boots and breeches; in his hand a huge jockey whip, and on his head (it struck me at the time for its singularity) a broad-brimmed, high-peaked Andalusian hat, or at least one very much resembling those generally worn in that province. In stature he was shorter than his more youthful companion, yet he must have measured six feet at least, and was stronger built, if possible. What brawn! what bone! what legs! what thighs! The third Gipsy, who remained on horseback, looked more like a phantom than any thing human. His complexion was the color of pale dust, and of that same color was all that pertained to him, hat and clothes. His boots were dusty of course, for it was midsummer, and his very horse was of a dusty dun. His features were whimsically ugly, most of his teeth were gone, and as to his age, he might be thirty or sixty. He was somewhat lame and halt, but an unequalled rider when once upon his steed, which he was naturally not very solicitous to quit. I subsequently discovered that he was considered the wizard of the gang. . . . . .

"*Gipsy Will.*—The best man in England for twenty pounds?

"*Thurtell.*—I am backer.

"*Twenty pounds is a tempting sum—and there were men that day upon the green meadow who would have shed the blood of their own fathers for the fifth of the price.*"—*Vol.* i, *p.* 21.

It would have been well for Mr. Borrow to have borne in mind the fact stated in his last sentence, while indulging in the many disparaging remarks, with which he has regaled the Spanish people, most especially as regards their love of gold. Surely a country where such a state of things could exist—where human life would be held dear at four pounds sterling—must present an ample field for home-missionary labor. Our author himself might certainly have found a vast sphere of usefulness in the "eastern county" where this scene is laid; a sphere, perhaps not so romantic as the wild sierras, or the sunny landscapes of Spain, but one where he could have gratified his zeal for religion, without the risk of confounding his love of travel with his love of souls.

We have said that Mr. Borrow owed his admission into the Gipsy mysteries to his proficiency in the Rommany tongue. Although the Zíncali are enthusiastically attached to their language, and greet with acclamation a stranger who possesses it, we are told by our author that it is fast becoming obsolete. No individual can speak it copiously. Mr. Borrow was himself obliged to collect from conversation with many, the vocabulary which is subjoined to his work. We are not learned enough in such matters to say whether Mr. B. is right in attributing its origin to the Sanscrit.* He demonstrates to our satisfaction that the Gitáno is not, as by some writers supposed, a corruption of the Arabic or Moorish language. We have seen enough, however, of the dreams of philology, not to know that in the matter of tracing languages to their roots, the imagination is frequently consulting counsel, and we must confess our inability to discover any striking resemblance in some of the correspondences on which our author has based his opinion. We are willing, nevertheless, to yield to the conclusions of a more competent judge than ourselves, and to pass the Gitáno over to the Sanscrit—the more too, when we find that the doctrine of the metempsychosis, common

* The materials of Mr. Borrow's reflections on the origin and language of the Zincali, will be found much more learnedly and logically elaborated in Grellman's Dissertation on the Gipsies (Trans. London, 1807), sect. ii, chap. v. Our readers will there learn, that upon these, as upon many other points of his treatise, Mr. Borrow is by no means very original, in his facts, his reasoning, or his conclusions. They will see, also, how appropriately and profitably, a scientific treatise may dispense with propagandism and the "drum ecclesiastic."

It is to be lamented that the learned Feyjoo has not left a tract on Gipsy history. In his Teatro Critico, vol. ii, Disc. iii, sec. viii, *et seq.*, he adverts to the subject slightly in connection with chiromancy. His remarks are so full of his customary point and intelligence, as to render their brevity a source of much regret.

to those who speak the two languages, or use them, seems to form, between them, a bond of unquestionable union. Mr. Borrow is careful to distinguish (and very satisfactorily) the Gipsy language from the Germania or slang language in use among them, generally, throughout Europe. The latter he proves to be in a great degree allegorical, the words being used differently from their ordinary acceptation; while the Gipsy is an organized language, complete and regular in its parts, and in no wise the creation of a late day, or of robbers' necessities. There is a considerable collection of Gipsy rhymes at the close of the book. Unless its genuineness be a merit, we can see no other that it possesses. The thought—in all cases simple enough—never goes beyond a single strophe, and all the strophes or snatches are entirely unconnected.

At the commencement of this article, we apprised our readers of the development, in Mr. Borrow's work, of that peculiar, English trait of mind which (we think) the Count de Maistre calls, from its narrowness, "insular." One phase of that peculiarity is admirably portrayed, in the January number of the Edinburgh Review, in an article on "Dickens' American Notes." The writer says, "It is the nature of an Englishman, to think every thing ridiculous, which contrasts with what he has been used to; and it costs some effort of his reflective and imaginative powers, to make him feel that the absurdity is in himself, and not in the thing he sees." We fear that Mr. Borrow's defect goes deeper. It is rather an inability, growing out of an indisposition to see any good, where he has made up his mind, *a priori*, that every thing must needs be bad. Thus, there is scarce a Spanish author cited, without some disparaging qualification. They seem to be regarded, all as "mere carnal reasoners," incapable of throwing any light on the subject they treat—full of "absurdities"—possessing "understandings of the very lowest order."* Every opportunity is sought to throw their reflections into ridicule, and their religion into contempt. For instance, we have this very amiable piece of generalization gravely thrown out, as the result of the author's experience. "The Spaniard has no conception, that other springs of action exist, than interest or villainy!" In the same spirit, at the close of Part I. chapter x. he asks the following question:

"What steps did the government of Spain, *civil and ecclesiastical*, which has so often trumpeted its zeal in the cause of *what it calls the Christian religion*, which has so often been the scourge of the Jew, of the Mahometan, and of the professors of the reformed faith; what steps did it take toward converting, punishing, and rooting out from Spain, a sect of demi-atheists, who, besides being cheats and robbers, displayed the most marked indifference for the forms of the Catholic religion, and presumed to eat flesh every day, and to intermarry with their relations, *without paying the vicegerent of Christ here on earth for permission so to do?*"

By way of answer, he details the following reasons, which he says that he derived from an aged ecclesiastic at Cordova, who was himself formerly an inquisitor.

"The Inquisition always looked upon them with too much contempt to give itself the slightest trouble concerning them; for, as no danger either to the state, or to the Church of Rome, would proceed from the Gitános, *it was a matter of perfect indifference to the holy office, whether they lived without religion or not.* The holy office has always reserved its anger for people very different; the Gitános having at all times been *Gente barrata y despreciable.*"—i. e. low and despicable.

Those of our readers, who can believe that a Spanish clergyman could or did make to Mr. Borrow, the statement which we have italicised, will find no difficulty in perceiving that the additional observations of that gentleman which we quote, are redolent of toleration, humanity, and Christian charity.

"Indeed, most of the persecutions which have arisen in Spain against Jews, Moors, and Protestants, sprang from motives with which fanaticism and bigotry, of *which it is*

* Vol. ii, p. 93, note.

true the Spaniards have their full share, had very little connection. Religion was assumed as a mask to conceal the vilest and most detestable motives which ever yet led to the commission of crying injustice; the Jews were doomed to persecution and destruction on two accounts, their great riches, and their high superiority over the Spaniards in learning and intellect. *Avarice has always been the dominant passion in Spanish minds, their rage for money being only to be compared to the wild hunger of wolves for horse flesh in the time of winter; next to avarice, envy of superior talent and accomplishment, is the prevailing passion.* These two detestable feelings united, proved the ruin of the Jews in Spain, who were, for a long time an eye sore, both to the clergy and laity, for their great riches and learning. Much the same causes insured the expulsion of the Moriscos, who were abhorred for their superior industry; while *the reformation was kept down by the gaunt arm of the Inquisition, lest the property of the Church should pass into other and more deserving hands.* The faggot piles in the squares of Seville and Madrid, which consumed the bodies of the Hebrew, the Morisco, and the Protestant, were lighted by *avarice and envy,* and those same piles would likewise have consumed the mulatto carcass of the Gitáno, had he been learned and wealthy enough to become obnoxious to the two master passions of the Spaniards."—*Vol.* i. *p.* 153.

We pray the reader to observe the quiet nonchalance, with which Mr. Borrow denounces the "wild hunger" of "the Church" for its own possessions, as something wolfish beyond comparison, whilst the effort of the "other and more deserving hands" to lay hold of what, by no law of God or man, could belong to them, seems to be treated as commendably righteous! We will not embitter an article, mainly literary, by entering into invidious national comparisons, but we think that Mr. Borrow, if imbued with that Christian spirit which he professes so ostentatiously, might perhaps have found, in the history of his own dear native land, similar developments of "avarice and envy," on a scale horrible enough to send him weeping into sackcloth and ashes. Were the fires of Protestant persecution, which illuminated the first years of the reformation kindled by flame from heaven—or did they catch intensity, from the breath of human passion—of love of gold, of bigotry and sin? Were the "other and more deserving hands," which divided the plunder of the English monasteries, moved altogether by the inspiration of faith, and the beauty of holiness? What is the moral, which is drawn by the philosophical Prescott, from the unhappy expulsion of the Moriscoes from the Peninsula? It is not one of denunciation, of wrath, or of insult. It is the mournful question which he asks of humanity, and the answer whereof, in every man's heart, should humble instead of feeding our pride. "Where is the land, which can boast that the spirit of intolerance, which forms the very breath of persecution, is altogether extinct in its bosom?"* Can Mr. Borrow forget how the Jewish people were hunted down, during the reigns of Richard I. Henry III. and Edward I. of England? Does history tell no tales of torture, robbery and confiscation, of which these unhappy men were unceasingly the victims, until in the nineteenth year of the latter king, fifteen thousand of them, after having been plundered, were banished from the kingdom, where, as Hume says, few of them, down to his time, had afterwards lived?† Was it "avarice or envy," which did these deeds of shame? Were the wolves raging for the horse flesh to such a degree, in "enlightened England," that for three hundred and sixty-four years, down to the great rebellion,‡ the children of Israel remained in weary banishment? Alas! that men's prejudices should so weaken their understandings, and extinguish their better feelings, as to bid them ascribe to systems which they hate, the sins that are common to our nature—as to send them forth, with a pretence to heal in others, the wounds that fester in their own breasts! From Mr. Borrow, this atrocious libel on the Spanish people comes with an especially bad grace. Dur-

*2 Prescott, 456. †1 Hume, 448.
‡ Jac. L. Dic. Tit. Jews.

ing the long years that he passed in the peninsula—prosecuting an errand contrary to the laws—a stranger too, and not over civil—he was made welcome to all that the humble hospitality of town and country could afford him. The roof of the poorest peasant sheltered him, as comfortably as its master, and though the bread was brown and scanty, the half of it was his. To these facts we have his own testimony.* Of these hungry wolves, he himself confesses, that "they always esteem it a privilege, to pay another person's reckoning."† Of these "Spaniards who have their full share of fanaticism and bigotry," he himself affirms, that "strange as it may sound, Spain is not a fanatic country. I know something about her and declare that she is not, nor has ever been; Spain never changes!"‡ Where then is the truth? If Mr. Borrow were "a mere carnal reasoner," we should say that he had involved himself, inextricably, in most disreputable contradiction. As it is, we suppose that what is true, must be so taken—what is false must be understood in a Pickwickian sense only! We will have charity at least, and leave Mr. Borrow—

We were going to say, we should leave Mr. Borrow to his conscience. Before we do so, we had better examine his notions of that tribunal.

"*It has been said,* that there is a secret monitor, or conscience, within every heart, which immediately upbraids the individual on the commission of a crime; *this may be true,* but certainly the monitor within the Gitáno breast is a very feeble one, for little attention is ever paid to its reproofs. With regard to conscience, *be it permitted to observe, that it varies much according to climate, country, and religion; perhaps nowhere is it so terrible and strong as in England; I need not say why. Among the English,* I have seen *many* individuals stricken low, and broken hearted, by the force of conscience; but *never* among the Spaniards or Italians." *Vol.* i, *p.* 313.

If this be not the acme of absurdity, or something worse, we are at a loss to comprehend it. In the first place, it seems to us, to render the "still small voice" not only a very doubtful, but a very variable commodity, and may perhaps account for Mr. Borrow's cavalier mode of treating it, when beneath the Spanish sun. But, in good earnest, where is this English monopoly to stop? Power, commerce, enlightenment, religion, and last of all conscience—

> "Did you say all?
> What, all my pretty chickens and their dam,
> At one fell swoop?"

We should be pleased if Mr. Borrow would "say why." We confess ourselves entirely unable to understand "why," unless it be true, as Knowles has it, that

> "Repentance is a grace, but it is one
> That grows upon deformity."

And the most natural way of accounting for the superabundance of the "grace," is to suppose that there exists a large surplus of the "deformity."

We have already extended this article, beyond the limits which we had appointed, and we shall close it, by a reference to our author's views of the Spanish Gipsy legislation."

"The first law issued against the Gipsies appears to have been that of Ferdinand and Isabella, at Medina Del Campo, in 1499. In this edict they were commanded, under certain penalties, to become stationary in towns and villages, and to provide themselves with masters whom they might serve for their maintenance, or in default thereof, to quit the kingdom *at the end of sixty days. No mention is made of the country to which they were expected to betake themselves in the event of their quitting Spain. Perhaps, as they are called Egyptians, it was concluded that they would forthwith return to Egypt; but the framers of the law never seem to have considered what means these Egyptians possessed of transporting their families and themselves across the sea to such a distance, or if they betook themselves to other countries, what reception a host of people, confessedly thieves and vagabonds, were likely to meet with, or whether it was fair in the two Christian princes to get rid of such a nuisance at the expense*

* Bible in Spain, preface p. 10. † Ib. ‡ Ib.

of their neighbors. Such matters were of course left for the Gipsies themselves to settle." *Vol.* i, *p.* 175.

Succeeding monarchs, down to Philip V, modified this law, and increased the severity of its provisions, confining the Gitános to their particular cantonments, and making it lawful for the proper officers to arrest or slay them, under certain circumstances of disobedience to the many prohibitory enactments proclaimed against them. In the year 1783, Charles III being king, the whole system was revised, and a new code enacted, remarkable alike for its wisdom and humanity. Instead of persecution, which was found to have had its usual effect, of increasing the evil, an opposite method was adopted. All trades and professions were thrown open to the Gipsies, as to other subjects. They were united to the body of the people, by freedom of access to common pursuits, and by the enjoyment of equal rights. The law punished them, precisely as other offenders, and only resorted to severity, after a wilful and notorious violation of its provisions, and a determined manifestation of their hostility to society and civilization. Under the influence of this system, Mr. Borrow admits that the wild, wandering propensities of the Zíncali have been modified, and that they are now sinking into the bosom of the other race, their ultimate extinction being certain, if distant.

Now, one would think that in this happy result, there would be room for nothing but gratulation—that the errors of the old system would be forgotten and forgiven, through the merits of its successor. What says Mr. Borrow in that regard? Let him speak for himself.

"We should not have said thus much of Carlos Tercero, whose character has been extravagantly praised by the multitude, and severely criticised by the *discerning few* who look deeper than the surface of things, if a law passed during his reign did not connect him intimately with the history of the Gitános, whose condition to a certain extent it has already altered, and over whose future destinies there can be no doubt that it will exert considerable influence. Whether Carlos Tercero had any thing further to do with its enactment than subscribing it with his own hand, is a point difficult to determine; the chances are that he had not; *there is damning evidence to prove that in many respects he was a mere Nimrod, and it is not probable that such a character would occupy his thoughts much with plans for the welfare of his people,* especially such a class as the Gitános, however willing to build public edifices, gratifying to his own vanity, with the money which a provident predecessor had amassed.

The law in question is dated 19th Sept., 1783. It is entitled, "Rules for repressing and chastising the vagrant mode of life, and other excesses, of those who are called Gitános." It is in many respects widely different from all the preceding laws, and on that account we have separated it from them, deeming it worthy of particular notice. It is evidently the production of a comparatively enlightened spirit, for Spain had already begun to emerge from the *dreary night of monachism and bigotry,* though the light which *beamed upon her was not that of the Gospel, but of modern philosophy. The spirit, however, of the writers of the Encyclopédie is to be preferred to that of Torquemada and Moncada,* and however deeply we may lament the many grievous omissions in the law of Carlos Tercero (for *no provision was made for the spiritual instruction of the Gitános,*) we prefer it in all points, to that of Philip III, and to the law passed during the reign *of that unhappy victim of monkish fraud, perfidy, and poison,* Charles II."—*Vol.* i, *p.* 188.

Were it not melancholy to see a man of intellect, pandering to the miserable prejudices which these paragraphs were obviously meant to foster, we should consider the weary cant which fills them, as a most amusing instance of the "caput insanabile."

It will have been observed that Mr. Borrow sneers at the law of Ferdinand and Isabella, for its cruelty in banishing the Gipsies without directing them where to go. The words "*two Christian princes*" are italicised in the original, to show, we suppose, that all the Christianity of Ferdinand and Isabella was in their title. Now it so

happens, that by statute v Elizabeth, ch. xx, passed in 1563, when England, it is to be supposed, had none of the leaven of Catholicity about her, (unless, perhaps, the Protestant Catholicity now revived at Oxford), when "monachism and bigotry" were out of the question—it was enacted that "if the Egyptians themselves *remain one month in the kingdom, or if any person,* being fourteen years old, which *hath been seen or found in the fellowship of such Egyptians, or which hath disguised himself or herself like them, shall remain in the same, one month at one or several times,* it is felony, without benefit of clergy;"* that is to say, loss of lands and goods, and punishment of death! Now, where were the English Gipsies to find a home, in foreign lands, with only half the time to seek it, which was allowed by the law of Ferdinand and Isabella? Was it at all more fair, in the Virgin Queen and Defender of the Faith, "to get rid of the nuisance at the expense of her neighbors," allowing the Gipsies, under no circumstances, to remain in the realm, than it was, in the "Christian princes," to banish them, only in default of their pursuing an honest livelihood? The Gipsies were, as the facts prove, either unwilling or unable to leave the kingdom, and accordingly Sir Matthew Hale informs us,† that, at one Suffolk assizes, at a late day—shortly previous to the restoration—thirteen Gipsies were executed under this statute. Even Blackstone's toryism revolts at this barbarity.‡

By a singular coincidence, in the year 1783, the identical year of the reform by Charles III, the statute of Elizabeth was repealed, and not until then. The English reform was attended with no affirmative legislation, and the Gipsies were thrown back on the statute xvii George II, ch. v, which constitutes them, and all other "persons pretending to be Gipsies," *ipso facto* "rogues and vagabonds," liable to be publicly whipped or sent to the house of correction. If, therefore, our author, instead of raving about "monachism and bigotry," "wolves," and "horse flesh," in foreign lands, had quietly turned his eyes homeward, he would have found every difference of legislation palpably and notoriously in favor of the wisdom and humanity of the Spanish government. He would have found that the repealing statute of 1783 (23 George III, ch. li), like its Spanish contemporary, made "no provision for the spiritual instruction of the Gipsies." Instead of denouncing Charles III, as a "mere Nimrod," and going out of his way to deprive that monarch of the glory of a wise law, he would have found occasion to lament that George III, ultimately a mere idiot, was never wise enough to have the merit of any great measure requiring the exercise of statesmanship. He would have discovered, that if he himself, Mr. George Borrow, "agent of the British and Foreign Bible Society," had, at any time prior to 1783, presumed to consort with the Gipsies of England for one-twentieth part of the time which he spent with impunity among his friends, the Zíncali, he would have been a felon, and would have died a felon's death! Finally, he would have seen, that down to the year 1825, when by statute v George IV, ch. lxxxiii, the statute of George II was repealed, he himself would have been liable to be whipped or sent to the house of correction, for "pretending to be a Gipsy;" and that, even now, his roaming with them, speaking their tongue, and partaking of their adventures, would make out against him a *prima facie* case, in virtue whereof, he might be sent, by a single justice, on the oath of a single witness, to hard labor for three months in the house of correction.* Yet in the face of all these facts, Mr. Borrow not only sets himself up to bring all things to the level of "enlightened England," but indulges in the following "screed of doctrine," all of which our readers will perceive, is not only truthful, Christian, and unprejudiced, but likewise remarkably germane to the matter in hand.

"Spain for *many centuries* has been *the* country of error; she has mistaken stern and savage tyranny for rational government; *base, low, and grovelling superstition for clear,*

* Blackstone's Com. 166. † 1 Hale's Pl. C. 671. ‡ 4 Bl. Com. 4.

* Stephen's Criminal Law, 110.

bright, and soul-ennobling religion; sordid cheating she has considered as the path to riches; vexatious persecution as the path to power; and the consequence has been that she is now poor and powerless, a pagan among the pagans, with a dozen kings, and with none. Can we be surprised, therefore, that, mistaken in *policy, religion,* and *moral conduct,* she should have fallen into an error on points so naturally dark and mysterious, as the history and origin of those remarkable people, whom for the last four hundred years, she has supported under the name of Gitános?"—*Vol.* ii, *p.* 82.

Like a man bitten by a tarantula, Mr. Borrow removes the phrenzy of which the above is a trifling orgasm, by the musical strains of the following pleasant consolation.

"In England, of late, the Gipsies have excited particular attention, but a desire far more noble and laudable than mere antiquarian curiosity, has given rise to it, namely, the desire of propagating the glory of Christ among those who knew him not, and of saving souls from the jaws of the infernal wolf."—*Vol.* ii, *p.* 82.

Most sincerely do we trust that such a desire, if honestly entertained, may be gratified; but it appears that the Gipsies have already reached the highest point of hatred to their neighbors who are not of their class, and as this would seem to be the essence of what Mr. Borrow considers "soul-ennobling religion," we do not know that the jaws of the wolf are likely to be deprived of many victims by the "attention" which it is probable he would commend. At all events we do not anticipate much success from the adoption of Mr. Borrow's system as detailed in the following paragraphs. We rather opine that the "small glass of Malaga wine" was a more potent missionary than that gentleman, with all his eloquence. Our readers will perhaps concur with us, when they examine the uses to which our author's translated Gospels were applied. We commend to them the concluding story, which shows that Mr. Borrow in the absence of a good proselyte, could make out to gather a good joke for his book.

"Try them with the Gospel, I hear some one cry, which speaks to all: I did try them with the Gospel, and in their own language. I commenced with Pépa and Chicharona. Determined that they should understand it, I proposed that they themselves should translate it. *They could neither read nor write, which, however, did not disqualify them from being translators.* I had myself previously translated the whole Testament into the Spanish Rommany, but I was desirous to circulate among the Gitános, a version conceived in the exact language in which they express their ideas. The women made no objection, they were fond of our tertúlias, *and they likewise reckoned on one small glass of Malaga wine, with which I invariably presented them.* Upon the whole they conducted themselves much better than could have been expected. We commenced with St. Luke; they rendering into Rommany the sentences which I delivered to them in Spanish. *They proceeded as far as the eighth chapter, in the middle of which they broke down.* Was that to be wondered at? The only thing that astonished me was that I had induced two such strange beings to advance so far in a task so unwonted, and so entirely at variance with their habits as translation."—*Vol.* i, *p.* 318.

"The Gitános of Madrid *purchased* the Gipsy Luke freely: many of the men understood it and prized it highly, *induced of course more by the language than the doctrine;* the women were particularly anxious to obtain copies, *though unable to read; but each wished to have one in her pocket, especially when engaged in thieving expeditions, for they all looked upon it in the light of a charm,* which would preserve them from all danger and mischance; some even went so far as to say, that in this respect *it was equally efficacious as the Bar Lachá, or loadstone,* which they are in general so desirous of possessing. Of this Gospel five hundred copies were printed, the greatest part of which I contrived to circulate among the Gipsies in various parts; I cast the book upon the waters and left it to its destiny."—*Vol.* i, *p.* 319.

"My little congregation, if such I may call it, consisted entirely of women: the men seldom or never visited me save they stood in need of something which they

hoped to obtain from me. This circumstance I little regretted, their manners and conversation being the reverse of interesting. It must not, however, be supposed, that, even with respect to the women, matters went on invariably in a smooth and satisfactory manner. The following little anecdote will show what slight dependence can be placed upon them, and how disposed they are at all times to take part in what is grotesque and malicious. One day they arrived, attended by a Gipsy jockey whom I had never previously seen. We had scarcely been seated a minute, when this fellow rising took me to the window, and without any preamble or circumlocution, said—'Don Jorge, you shall lend me two barias' (ounces of gold). '*Not to your whole race, my excellent friend*" (we fear that there was, here, a little of the 'wolf' and the 'horse flesh'), said I, 'are you frantic? Sit down and be discreet.' He obeyed me literally, sat down, and when the rest departed, followed with them. We did not invariably meet at my own house, but occasionally at one in a street inhabited by Gipsies. On the appointed day I went to this house, where I found the women assembled; the jockey was also present. On seeing me he advanced, again took me aside, and again said, "Don Jorge, you shall lend me two barias." I made him no answer, but at once entered on the subject which brought me thither. I spoke for some time in Spanish; I chose for the theme of my discourse, *the situation of the Hebrews in Egypt*, and pointed out its similarity to that of the Gitános in Spain. I spoke of the power of God, manifested in preserving both as separate and distinct people among the nations until the present day. *I warmed with my subject.* I subsequently produced a manuscript book, *from which I read a portion of Scripture, and the Lord's Prayer and Apostles' Creed in Rommany.* When I had concluded I looked around me. The features of the assembly were twisted, and the eyes of all turned upon me with a frightful squint; not an individual present but squinted—the genteel Pépa, the good-humored Chicharona, the Casdamí, &c. &c., all squinted. The Gipsy fellow, the contriver of the búrla, squinted worst of all. Such are Gipsies."—*Vol.* i, *p.* 321.

We admire the candor of these disclosures. There is enough in them to make us regret that Mr. Borrow should have wasted in pestilent polemics, what would have made him famous as an observer and a humorist. We sincerely wish him better fortune, should he hereafter cease to mistake his roaming propensities (as we have hinted), for missionary zeal, and make up his mind patiently to delve in his own weedy vineyard.

We will not forestall the further views which we shall feel ourselves compelled to express in regard to Mr. Borrow, when we shall have come to his "Bible in Spain." The evils which flow from books of this sort are too obvious to require much comment. There are some strangely deluded people, who think that the whole duty of man consists, the one half in a holy horror of their neighbors' faith—the remainder in constantly giving that horror expression. This class, we hope, nay, we are sure, is gradually diminishing in our country, and must become less and less, as we slowly extricate ourselves from our ancient blind adherence to every thing—moral, political, philosophical, and religious—which we find in English books. The Athenian sophists, it is said, could not conduct a law-suit for the loss of a sucking pig, without introducing Marathon and Salamis.* It is just as impossible for English writers of Mr. Borrow's caste (and to that caste the majority belong) to believe that truth is truth, and to admit that they tell it of a Catholic people, without introducing the Inquisition and the horned beast of the Apocalypse. What has "Popery" to do with chiromancy? What relation between Torquemada and Moncada, and the wild horse-thieves of Roma? How is it possible that we shall ever see that mutual understanding and affection generated among nations, which it is alike the effort of civilization and Christianity to produce, if books of travel are to be thus tainted with fanaticism, and every little tourist is to read and determine na-

* Sewell's Plato, p. 167.

tional character, not by the unerring test of truth and candor, but according to the notions which he may draw from his own budget of locomotive theology? How can the jewel be found at the bottom of the well, if men like Mr. Borrow will be forever muddying the waters? It is strange that authors themselves should not see the impolicy of all this—to say nothing of its criminality. A few kindred spirits may go hand in hand with them for a time, but will any sensible man regard their partisan pages with confidence? When the fever of sympathetic passion shall have grown cool, will posterity set its seal upon volumes, as classics of the language, when their authority as to facts and principles is utterly destroyed, by distortions naked upon every page? We should think that experience might be safely consulted for an answer to these questions. But alas! we fear that her wisdom will be of little avail, until weak heads and bad hearts shall have become more rare,—until bad education shall have ceased to pervert the better part of our nature, and interest shall have forgotten to corrupt the little that ignorance, malice, and perversion may have left unpolluted?

THE EPISCOPALIAN CHURCH A MODERN SECT.

Concluded from page 227.

"AT the period of the reformation," says Dr. Hook, "when Cranmer and Ridley flourished, there was a Church existing and established in England, and, as archbishop of that Church, Cranmer, our celebrated reformer, was consecrated. That Church had existed, as all parties admit, from the first planting of Christianity in England." Very good, doctor. But let us take the tail of the quotation first, and then the head, and see if he does not bite his tail, devour his own body, and then hatch a new progeny under his own ermine and that of the royal mantle. But first, may I not ask you, doctor, what difference was there, in genus or in right, between the reformer, Cranmer, and the reformers, Luther, Zuinglius, Calvin, Beza or Knox? You repudiate these, just as if they had not as much right to be reformers of the different Churches, as Cranmer had of the ancient Church of this realm. You do well, however, to speak of Cranmer and Ridley only, for these seem to have been almost the only cogs in the wheel moved by the royal hand. The historians of those times tell us, that when the new worship was concocted by Cranmer, out of eighteen bishops eight were opposed to it totally, and only four gave it their cordial sanction. I will here present to the reader an account of this affair, drawn up by a gentleman of great learning, talent, and research, which has just fallen under my notice. "The committee originally consisted of eighteen bishops, besides inferior clergy; eight of that number were against the book in the house of lords (vide *Lords' Journals*, 331). The archbishop of York, the bishops of London, Durham, and some others, refused to co-operate with Cranmer when his intentions became more apparent (*Soames*, iii, 354). Day, of Chichester, would by no means have his hand in the subscription (*Heylin's Ref.* lxv, 460). He, with the bishops of Hereford and Westminster, protested against the bill when it passed the lords (*Strype*). Thus it seemed probable that, out of the whole bench of bishops, none remained, in the end, but Cranmer, Godrich, Holbeach, and Ridley, together with a few assistant divines, viz., May, Taylor, Haynes, and Cox (*Soames' Hist. Ref.* iii, 356). The Bishops Gardiner, Tunstall, and Heath, in every respect Cranmer's equals in learning, and some of the most eminent theologians of the day, had no part in the undertaking, which, like the rest of the changes, was the work of a small knot of discontented, aspiring, and unscrupulous men, who had either fortunes to ac-

quire, or, like Cranmer, by violating their promise of celibacy, had rendered a secession from the ancient Church an object of personal interest and security. It ought never to be forgotten, that, at a time when to oppose the religious innovations was to run counter to the court, when the court was all-powerful, and these innovations were to the private advantage of all who supported them, only four bishops sanctioned the changes, and of these four, one, at least, had other affections, besides affection to his God, powerfully influencing his opinions and conduct." From this quotation it is evident that the liturgy was not reformed by any thing like a majority of the convocation; the far greater number opposed it in its first stages, and in its last stage, the house of lords; where opposition was known to be useless, and to oppose was likely to entail the highest disapprobation, eight bishops dared to oppose it, and Day of Chichester, and the bishops of Hereford and Westminster entered their protest against it. And when it is recollected that this book, after passing the houses of parliament, and receiving the royal sanction, as a work most godly, and inspired by the Holy Ghost, was found, three years later, so heterodox and imperfect, by the same men, that it was reformed again; and, after this, by Elizabeth; and again by Charles, every thinking man will see the rottenness of the whole reformation throughout; for the reformation of the liturgy was the prototype of the reformation of the Church. I now turn to the point before stated for consideration, viz., Cranmer's devouring his own body, &c. The doctor says, with some truth, that at the time of the reformation there was a Church existing, of which Cranmer had been consecrated archbishop, and that this Church had existed from the first planting of Christianity in England. I have said, *with some truth,* the doctor says this, for it is not altogether correct, nor will all parties acknowledge it to be so. I will sift the passage and give the corn, and scatter the chaff. Certainly there had always been a Church in some part of Britain. Whether the ancient British Church was founded by some of Christ's apostles, or by others sent by them, such as Joseph of Arimathea, it is equally certain that there is no evidence of the general conversion of that people, and the formal establishment of the Church among them before Eleutherius, the Roman pontiff, sent two missionaries, Fugatius and Damianus, at the request of King Lucius, to convert the British nation (Vide *Lingard's Hist. Anglo Sax. Church,* pp. 1, 2, 3, with the notes). Now a Church was established in England. But the doctor ought to know that in the year 449, Hengist, the Saxon chief, accepted the invitation of Vortigern to aid him against the Picts and Scots; and that the Saxons, having got a footing in the country, conquered it, drove the Britons out of the country, afterwards called England, into Wales and other parts, and established their own idolatry over this land; and it continued brooding from about the end of the second century to nearly the end of the sixth (596), when Pope Gregory sent St. Augustine and his thirty-nine companions to preach the Gospel to the Anglo-Saxons, in the reign of Ethelbert, who gave them an ancient church of the Britons, dedicated to St. Martyn, in Canterbury, which was the royal city. A year later the king embraced the faith and was baptized. He now gave the missionaries the church of St. Saviour, originally built by the Britons, and removing his royal residence from Canterbury, gave them the city and surrounding country. Here they built a monastery, and their leader, St. Augustine, was consecrated bishop by the archbishop of Arles (in France). As Christianity spread, St. Augustine consecrated bishops, and he became the archbishop of Canterbury, the first of the title and the founder of the English Church. With the conversion of England it received the Catholic faith and worship, and was united to the see of Rome as the centre of unity. And the Catholic faith and worship was the same then as now, and the English Church became in all things Catholic, and continued such till the reformation, or deformation.* The

* They who maintain, that with the progress and duration of the Church the Catholic religion lost its spirit, and the faith its purity, have never duly

Church of the ancient Britons still existed; but, as they had (very naturally) a rooted antipathy to the Saxons, they would not submit to the archiepiscopal authority of a Saxon prelate, as ordered by the head of the Church, and thus became broken off from Catholic unity, and the Saxon Church had no connexion with the British, till with the Saxon arms was spread the empire of the Saxon Church. Now the amalgamation takes place, and the distinction is lost in the English Church. Some writers of the present day, more schismatical than wise, pretend to derive the English Church from the ancient Britons; and Dr. Hook mixes them up in a huddled, indiscriminate mass. But they ought to trace their origin either to the British or the Saxon Church—they cannot have it from both. If they choose the British, they must disclaim St. Augustine, and St. David's should be their metropolitan see, and not Canterbury. But they must then show the chain of succession through the British bishops down to Cranmer, and this they cannot do, and therefore never attempt it. It is the pretended glory of their archbishop that he sits in St. Augustine's seat. And the chain of succession is complete in the Saxon or English Church from St. Augustine down to Cranmer.

This was "the Church existing"—the body of which that unworthy prelate was the head (saving the king's supremacy). But what did he do with the body of the Church? Why he devoured it, so that nothing was left of it after his time, and he became the head without any body, or member of the Church Catholic, attached to him. This head laid the eggs of a new progeny with its polluted mouth, for from the mouth proceeded every evil thing. By and by was seen a slender tail, growing from this head, something like the tadpole's tail, and this monstrous head and diminutive tail ruled the rising progeny. If this little tail pleased him, he wagged it, and if it displeased him, he bit it; so that he was lord alone, or subject to none but to the old swollen frog and his hydra master. Thus, reader, was the new religion and new Church severed from the old; but I spare thee the recital of the cuttings, hangings, burnings, embowellings, and tormentings, by which it was accomplished. We now turn to other things. The doctor says Cranmer found that in his time the Pope had usurped an authority and an influence which he did not possess by right. "In his time." What, then, was the Pope's power greater in Cranmer's time than it had ever been? The meerest noodle in history knows better. I suppose by this the doctor means that the Pope had a right to establish the English Church (this, of course, must be granted, or Dr. Hook would not be preacher to the queen, or have any fat livings). But he had no right to exercise any authority over the clergy he sent, or the Church formed; at least it was right for the Pope's authority to cease when king Henry VIII wanted a divorce; and a new clergy wanted institution and induction. Well, be it so; I make my bow. But will the doctor controvert the position, that the bishop of Rome is

considered our Lord's parable of the leaven among meal. The kingdom of heaven is evidently the Christian Church Catholic; the meal is the human race; the leaven is the truths of the gospel, which are the objects of faith, animated by the Spirit of God. This leaven, which was applied by Christ and his apostles, and at first small and insignificant in the eyes of man, was to operate, by progressive fermentation, till the whole mass was leavened, or is to be leavened. Here we see how the greater part of the world became Christian, and the whole is to become Christian. We see that it is the same leaven at the beginning, and the end of its operation; that it will never be lost or corrupted; that the whole Church was at first, is now, and ever will be, of one faith and one mass—one united whole. Here the unity of the Church, the immutability of her doctrines and spirit, her perpetuity and increase, are clearly described—the parable and the promises of Christ go together to establish this important truth. Hence are two corollaries: 1. When St. Augustine established the Roman religion in England, Rome was held the head of the whole eastern and western Churches, and was of the same faith;—the faith of the whole Christian world was therefore planted in England. England preserved the religion of St. Augustine and of Rome till the reformation. The same leaven operated in the English Church as leavened the rest of the world; and it was therefore a pure leaven, and leavened the whole country. The Church of God was "one bread and all partook of one bread." 2. The leaven of Cranmer was different from the leaven of the whole world, except the other Protestant leaven; nor did these agree together. All Protestant leaven is therefore spurious, and can never leaven the whole world. The leaven of the Church Catholic is heavenly; that of Protestants earthly; it is either frost-bitten, or weak in spirit, or manufactured by the art of man; and therefore we need not wonder that the English Church is a sad loaf of bad bread; it is not able to ferment one batch aright, much less could it leaven the mass of the world in all ages.

patriarch of the west, consequently of Britain; and, moreover, holds pontifical authority; and, as such, has the primacy of honor and jurisdiction over the whole Church Catholic? I throw down the gauntlet. If the Pope assumes more than his right, the Catholic people and clergy are free to resist him, and have resisted him; but the question is not about assumptions, but legitimate rights. No one ever denies the Pope's legitimate authority in spirituals over the whole Church Catholic, but he becomes, *ipso facto,* heretical and schismatical. The doctor now turns to doctrines, and says Archbishop Cranmer found that the ancient Church had become, in certain respects, corrupted, and many practices prevailed, some of them contrary to scripture, and some of them much abused to superstition, such as worshipping of images and saints, and the use of the liturgy in a language not understood by the people. What a clever man Dr. Hook is? He tells us the Church had become, in many respects, corrupted; but he does not tell us what doctrines the Church held that were corrupt: for an example, he goes directly to prove practices; but practices are not doctrines. I dare say if we were to point out certain corrupt practices in his Church, he would answer, that these were no proof of the heterodoxy of the thirty-nine articles. He comes to particulars, however, after playing about the bush a little longer. Some of these practices were contrary to scripture, and some abused to superstition, such as worshipping images and saints, and the liturgy in a language not understood by the people. But he does not tell us which of these were contrary to scripture, and which only abused. Pray, doctor, do give us some clear, definitive classification. I. What do you mean by worshipping images and saints? If you mean adoration given to them as gods, the Catholic Church never taught or practised this in England or any where else, and if Cranmer knew any thing of the religion of which he was so high a minister, he knew this: and if his people were not well instructed, he could have seen that they were so, without altering matters of Catholic faith. If you mean by worship, what you must mean when you marry a couple, viz. relative honor, this is neither contrary to scripture, nor superstitious; and if it was, or is, Cranmer did not purge your Church from it, for it was preserved in the first reformation, under Edward, and, as may be proved in numerous instances, is existing in your Church now; and even on this point many of your divines have taught, and now teach, the same. Witness the hymn to the blessed virgin, by Dr. Pusey. The liturgy, in a language not understood by the people, is neither contrary to scripture nor superstitious. St. Paul only prohibits such prayers as are for public edification being said in an unknown tongue without interpretation. It is not necessary that the language of the mass should be in English for public edification. The priest is not addressing the people, but God; he is not performing an office that directly regards them, but Him to whom the sacrifice is offered; and if they join in the intention for which the sacrifice is offered, this is sufficient, and for this purpose any English prayer book adapted to the sacrifice is even better than the mass service translated: in fine, the language used in offering this sacrifice is peculiarly that of the officiator, and no one's else; yet the Catholic Church furnishes a translation of the missal to all who desire it, and English missals are in use in all our chapels. But I know many priests who, when they are not the celebrants, prefer any Catholic prayer book to the missal, as more consistent, and even more conducive to private devotion. The doctor ought to know, and does know, for he has been told it, the Hebrew language was used in the Jewish service after the captivity, when the people did not understand it; and our Lord attended that service, and did not condemn it. The ancient Greek is not known even to the common people of Greece, and yet the mass is said in the ancient tongue; and it is said in that tongue throughout the Greek Church, yet the Russians, &c. do not understand it. Your own Church forced the English liturgy on the Irish people, where not one in a hundred understood it. The ancient Separatists brought not this charge against the Latin Church, and nothing but ignorance can now

make it. And after all, we are not told whether these things were abused only to superstition, or are errors against truth; but abuses can never be alleged against the lawful use of a thing. The doctor adds:—"While opinions were prevalent, such as those relating to transubstantiation, decidedly erroneous, which the Church did not protest against, but rather seemed to sanction." Opinions!—But opinions are not faith, or of faith. If these were merely opinions prevalent, you cannot charge them upon the faith of the Church, nor would she need reforming in faith. Prevalent!—This would not make them universal, so that, if the opinions were false, they would not corrupt the body of the Church, and Cranmer need not have devoured it to destroy a prevalent opinion. What would you say to a man that would overturn and revolutionize your Church to destroy a popular erroneous opinion that was no matter of faith? But transubstantiation is not matter of opinion, but of faith, and was many long ages before Cranmer's time. And how happened it that the greatest lights, and most holy doctors and bishops, did not weed it out before Cranmer arose? Why they knew it to be truth. But lechery and blindness are congenial;—chastity and wisdom always go together. Neither was this dogma merely prevalent; it was and is the universal doctrine of God's Church. "The Church did not protest against it, but rather seemed to sanction it." What Church? He cannot mean the old Catholic Church of this kingdom, for how should she protest against a doctrine which every body knows she taught? Nor did she merely seem to sanction, but clearly and dogmatically propounded it. The doctor must mean the newly reformed Church. If so, what a trifler with truth, what a succumber to public opinion, what a hypocrite in grain, to seem to sanction error because it prevailed among the populace! Well might they reform and re-reform! But does not the Church of England seem to sanction it now? Does she not imprint on the tender mind of youth, that what is taken with the hand and received with the mouth, in the Lord's supper, is "verily and indeed the body and blood of Christ?" Does she not hold it forth to the communicant as such real body and blood? She does! Does she not assert it in her homilies? She does! Why, doctor, after all her reforming, she wants reforming still. She is still seeming, and simulation is not the best quality for a reformed Church to cultivate. And if this dogma was erroneous, she ought to have protested against it, and not seem to sanction it. It is true the word transubtantiation regards the *modus* of the real presence in the eucharist, but this was of long standing as a decree of the Church's meaning; and as to the faith of the Church, it was of all ages since her establishment. But if the *modus* was all we had to settle, it might soon be done. The objection is *re ipsa*, the presence denoted by it; or why, if you dont like the prefix trans, don't you adopt that of con? If you will not be Catholics, why not Lutherans? The old English Catholics, however, should rise from their Popish tombs, and thank Dr. Hook for his bland complaisance. "They were not heretics because they believed the real presence a revealed truth." And yet he charges us with heresy, as if we do not believe it a revealed truth. Why may not our error lie in mere matter of fact? Oh! but you don't hear the Church of England now she has spoken! Well now, doctor, I will tell you candidly and honestly, if you will prove to me that the voice of your Church is infallibly true, I will hear, my dear doctor—yes, indeed I will—for I will never cease to hear the Church of God. But you all tell me she may err; yea, you tell me so in this very paragraph: "They were less cautious than we are now—we, who perhaps err on the side of caution." Ah! cautious souls! cautious of believing what the universal Church teaches as revealed truth. Cautious of all the holy maxims of mortification and self-denial proclaimed by the Scripture, and a million tongues in the Church of all nations and ages. Cautious of admitting the holy and wholesome thought of offering a prayer for the souls of the faithful departed, even for the founders of All Soul's college, or on the tomb-stone of a church yard. Cautious of losing the tithe of the pigs, or the anise,

and mint, and cummin of the gardens. Cautious of inhaling death from the sick man's couch, or of wearing yourselves out in the duties of a parish priest. There is, I grant, an excess of caution mixed up with all your other errors. But let the reader observe a discrepancy in the doctor's complaisance. He has just told us there was only an opinion prevalent as to the real presence which the Church seemed to sanction; and now he tells us that our Catholic forefathers believed it a revealed truth. It is really painful to follow the man, line by line, for there is scarcely a line in this hodge-podge of a sermon that is not full of inconsistency. And yet he boasts a doctor's cap! This is some encouragement to thee, reader. Perhaps thou wilt be a doctor sometime, and oh that thou mayest have a doctor's head with better bumps than these! The doctor now returns to the reforming prelates, and says, "They discovered that all the errors which they detected in their Church were innovations gradually and imperceptibly introduced, and not belonging originally or essentially to the Church of England." What a passage this is! Discover that errors are innovations! Why, who cannot discover that error is always an innovation on truth? And could not the bishops of former ages have discovered this? Could not Bishop Fisher, and Chancellor More, and Cardinal Pole, and the Tunstalls, Gardiners, Bonners, &c., have discovered this as well as Cranmer? But he discovered this just as he discovered that Henry was not lawfully married to Catharine, and that Anne Boleyn was a proper match, though reputed the king's daughter, and, as he afterwards discovered, that Anne Boleyn was not lawfully married to Henry, although he had married them himself. Oh blessed man! Oh sweet, orthodox, and profound archbishop! He discovered that these innovations had been introduced gradually and imperceptibly. Well then, as he was so lynx-eyed as to discover the gradus, he can tell the steps. Oh no! He discovered the steps, but they were imperceptible! Well, I never thought Cranmer a conjurer till now. But how could the worship of images and saints as gods, and the liturgy in a language not understood, and the doctrine of the real presence and transubstantiation, &c., &c., come into the Church imperceptibly? Was the world tied up in a sack and dipped in the river Lethe, and, when dried, dipped again in the Tiber, and thus saturated with Roman compound; impregnated with its mixed alluvion? But this would be a remarkable event, and could scarcely fail to be observed; and, what is equally remarkable, this immersion took place at the conversion of all nations; and what Cranmer detected as imperceptible, was known and professed by all apostolical churches all the world over. But the doctor says those innovations and errors were not essential to the church! This is a truism certainly, which none but a doctor of the English Church could have found out. Error not essential. Very true! very true! But the doctor says, "In the seventh century, five councils were held in England, when the doctrines denounced by the reformers were unknown!" Reformers! I thought he had renounced and denounced the reformers; let us examine, however, the facts. St. Augustine with his missionaries arrived here at the close of the sixth century, and was sent from Rome by the then Pope Gregory; and, if he did not follow the doctrine and discipline of Rome, he would neither have been sent or acknowledged by the Roman pontiff. It was eighty years after this before the whole Anglo-Saxon nation was converted to Christianity, and it took a considerable time before the gospel penetrated any of the other kingdoms of the heptarchy. During the seventh century, therefore, the Anglo-Saxon Church was in its infancy; and, though synods and councils were held, the former twice a year, the latter not unfrequently, they were held for the regulation and support of discipline rather than doctrine. The faith of Rome, which was the faith of the whole Church Catholic, was the model and standard of the Anglo-Saxon Church; and this bond continued indissoluble down to Cranmer's time. And this fact will upset a thousand pretences of Dr. Hook that the faith of the Anglo-Saxon Church in the seventh century was

different from that of the English Church at the dawn of Cranmer's career (Vide Lingard's *Anglo-Saxon Church*, especially chap. v, as also chap. ii). The merest tyro in history knows, and all its monuments declare that the religion of England, from its conversion to Henry's reign, was Roman Catholic.* The doctor asks, "What then did the archbishop and his associates determine to do? They determined not to overthrow the old Church, and establish a Protestant sect in its place; but merely to reform, to correct abuses in the existing Church." I grant Cranmer did not overthrow the frame work of the old Church, but this he did; he sapped its foundation, cut off its legs, and propped it up with a pair of stilts, marked with the initials H. and C. Moreover he completely gutted it, after the martyr fashion of this and other reigns. The regularly ordained clergy continued, but this was the only similarity left. But at the accession of Elizabeth even this relic was completely lost, and the present English Church clergy can only trace their pedigree to Archbishop Parker, who was consecrated himself by an ordinal that broke all apostolical succession—all connexion with the previous clergy; annulled the priestly character, and made the Church a new Church,

* So tender and tenacious is Dr. Hook of the Catholicity of his Church, that he asserts it over and over again. "The present Church of England is the old Catholic religion reformed in the reigns of Henry, Edward, and Elizabeth; it is the old Catholic Church which was originally planted in this country, and which has descended from our British and Saxon ancestors. The founders of the Church of England—remember I do not mean the reformers—for nothing but ignorance the most gross will speak of them as our founders, ignorance which concedes to the Papist an argument of the very greatest importance—the founders of the Church of England, both Britons and Saxons, were bishops ordained by other bishops, &c. As such it possesses the same original endowments, which were never taken from one Church and given to another." As to endowments, I leave Dr. Hook to his fears; but, 1st. He ought to tell us whether the Church derives her succession from the ancient British hierarchy, or from the Saxon—they cannot be confounded. 2dly. He ought to tell us what bishop ordained the first British bishops, for this will lead us to Rome. 3dly. He ought to know, that if he could establish the succession of orders, this would not establish the succession of jurisdiction. Orders give the power of function, but not the power and right of governing, or of exercising those functions. These can only be exercised by legitimate rule, over, and in regard to, subjects or persons committed to their pastoral authority. Thus, supposing Dr. Hook a priest—he has the power and functions of a priest, but he can only exercise them where jurisdiction is given him, and not where he has no jurisdiction. Therefore, could he prove the succession of orders, which he cannot, this would be nothing, unless he could prove succession of jurisdiction also. But the right of jurisdiction is lost, as I have said, by heresy, schism, deprivation, excommunication; and I have shewn that both orders and jurisdiction, if not lost before, were certainly lost at Elizabeth's accession. The doctor says, "The Church, after it was reformed, remained the same as it was before, just as a man remains the same after his face is washed as he was before; or Naaman was the same man after being cured of his leprosy as he was before." These are old trite figures, but they will not serve his purpose. 1st. A man is a positive being, and the dirt on his face, or leprosy on his carcass, does not alter his person or change his nature; but the Church of God is a relative corporation, and is no longer the Church of God when fallen into heresy, idolatry, apostacy, or schism. And, as a body corporate, she loses all right of jurisdiction; and, therefore, the old Catholic Church, on this supposition, could not give jurisdiction to the reformed Church, till absolved from her errors on renouncing them. Nor was the dirt merely on the face of the Church, or her leprosy on her skin—they entered into her very constitution, and changed her nature and relative existence. Instead of being the Church of God, she was the synagogue of the devil. Dr. Hook's Church, therefore, must not only wash its face, it must be reconstituted; and he should rather boast of deriving his orders and jurisdiction from a different source, viz. from some Church that had preserved the faith and authority delivered by Christ to his apostles pure and valid through all ages. Cranmer was consecrated by an idolatrous bishop, according to the Church homilies; so was Barlow, if consecrated at all, of which there is great reason to doubt. How could they derive jurisdiction from a man that had none himself? In addition to this, let the reader bear in mind what I have said on Edward's ordinal. 2dly. Dr. Hook should rather have adopted the argument of the negro Methodist preacher, only reversing the order. "God," said he, "created Adam a black man; but when Cain slew his brother, God asked him what he had done, and he turned pale with fear and shame, and that paleness was the mark God fixed upon him. We are the children of Seth, and all these white men are sons of Cain." Now as all the Christian world was black before the reformation, Christ and his apostles must have created it so, or there would have been some pale tribes. But even Dr. Hook will acknowledge Henry VIII to be a sinner. Well, God reproved him, and he turned pale, and became the father of a white and spotless Church. This would be something like argument; and though Henry was a second Cain, what matters it if Dr. Hook can show that God changed his heart with his color, and adopted him and his progeny for his sons and daughters. We have Adam and Seth, and the negroes and antiquity, on our side; Dr. Hook has Cain, the murderer, with the novelty, the renovation of color at least, and the supposed adoption of God on the other. But however Dr. Hook may flatter himself that God has forsaken his firstborn sons, be they black or white, and adopted the offspring of Cain, the murderer, God has pledged himself to the contrary. The generations of the Church Catholic will never fail, nor will the mark of Cain ever be effaced from the brow of his offspring, till they are regenerated, and united to the great family of heaven. *O Domine, prospere, procede, et regna!*

both in doctrine, discipline, and order, and, indeed, in every sense of the word, and all bishops and priests were ordained by this ordinal for more than one hundred years.

The doctor says, "These reformers established their own independence as bishops against the usurped authority of the Pope, who had no more authority of right in England than the bishop of Canterbury had in Rome." The doctor is a complete independent, and would he carry his principle out to its legitimate results, he might easily go from his Church and preach in the Independent chapel at Leeds. But this assertion of his, though easily made, is not easily proved. It is in the teeth of all antiquity as regards the pontifical authority. It is in the teeth of all antiquity as regards the patriarch's authority in his patriarchate. It is in the teeth of all custom and right which gives the mother Church authority over the churches established by her missionaries. It is in the teeth of all order and subordination in the Church; for, by the same rule that Dr. Hook ought to be subordinate to his bishop and his bishop to the archbishop, so the archbishop ought to be subordinate to a superior spiritual authority in his Church. And the king is not that superior spiritual authority, as Dr. Hook admits in this sermon. Where is it then? It is in his patriarch—the archbishop of Rome, who has a two-fold authority over him, 1st, as patriarch, and 2d, as Pope, or pontiff over the whole Church, to which pontificate all simple patriarchs are subject. Has the Pope then no superior? No! He has no superior on earth, or equal in the Church on earth; he is the representative of Christ. But is he not responsible to any one on earth? Not to any one; but he is responsible to the canons and a general council, of which there is abundant evidence. The Church is a monarchy, not absolute, but limited; and she alone is the sure foundation and safeguard of every earthly monarchy. The doctor concludes his historical survey by saying, "Now, from this historical statement you see the absurdity of which the Papists are guilty when they accuse us of having deserted or dissented from the old Church, and of having reared a new Church of human origin,—the absurdity of their speaking of theirs as the old Church and the old religion." By the doctor's leave, there is not much guilt in a mere absurdity. As to the term dissenters, it is evident to all disinterested persons that he and his Church are as much dissenters as any of the sects in this land. And they have claimed the same right as the sects have. He and his Church have dissented from the Church Catholic in doctrine and discipline; the result is, they have broken off all communion with her. The Church Catholic spoke, but they would not hear the Church. They acted upon an opposite principle to that which they maintain in regard to the dissenting sects. They proclaim liberty of conscience and the right of private judgment, and that the Scriptures are the rule and sole rule of faith; but when a man dissents from them, what do they say? Why, you have a right to judge, but you have no right to leave the Church; and Dr. Hook calls upon all to hear the Church. What nonsense! Did they act upon this rule? No! They judged, dissented, and left the Church, crying out to all, "Come out of her, that ye partake not of her sins and receive not of her plagues." It is in vain that Dr. Hook tells them there is not just reason; they say there is, and they are as convinced of it as Cranmer was, nay, much more so; it was not conviction in him, but lust of various kinds. When the Church spoke by the Catholic bishops under Elizabeth, they were sent to prison, and a new sect was formed that would not hear the Church; and this sect was established by parliament and the queen: it is of human authority only, and supported only by this authority. The Catholics have remained faithful to the religion and the Church of their ancestors. They obey bishops consecrated and authorized by, and in communion with, the whole Church Catholic, and can officiate in all the churches of Catholic unity. Whereas, the Protestant bishops are not acknowledged by any other Church throughout the world. Romish dissenters indeed! If, to reject Dr. Hook's new Church and cling to the old Catholic Church be to become dissenters, we repudiate not the term, however calumnious it may be.

The apostles were dissenters from Simon Magus. The Nicene fathers were dissenters from the Arians just as much as we are dissenters from the established sect. All the rest of the sermon is mere chaff, which a breath can dissipate; and, therefore, I conclude by directing the doctor's attention to the confession of his Church, and hoping he will say it from the heart:—"We have erred and strayed from thy ways like lost sheep; we have followed too much the devices and designs of our own hearts; we have offended against thy holy laws; we have done the things we ought not to have done, and we have left undone the things we ought to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders." Then, I trust, the Church will follow his example and be reformed back again; and peace, happiness, unity, and prosperity be established in the land.

A TRIBUTE TO THE MEMORY OF A DEAR FRIEND.

BY N. J. KEEFE.

WHAT though no marble marks thy place of sleep
  To tell the stranger passenger thy name,
Yet o'er thy grave will widowed friendship weep,
  And pay the tribute which thy virtues claim.

For thou wert gentle, generous, and kind,—
  Thou hadst a heart to sympathise with wo;
In thy warm breast true honor was enshrined,
  And virtue too which blesses all below.

Fair genius too, shed o'er thy gifted mind,
  Its bright'ning gems to gild thy youthful name;
And learning's lamp above thy pathway shined,
  To light thee on to knowledge and to fame.

Such was thy promise when the spoiler came,
  And called thee hence to moulder in the tomb;
Alas! his dart, with too unerring aim,
  Did crush the flow'r ere it had time to bloom.

But though on earth thy star is set, we trust
  It brightly shines where tempests never come;
Where treasures are which never fade nor rust,
  And where the pilgrim finds a happy home.

DISCOURSE ON THE RT. REV. JOHN DUBOIS, D. D.

LATE BISHOP OF NEW YORK.

BY REV. JOHN M'CAFFREY.

"Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence: but his will is in the law of the Lord, and on his law shall he meditate day and night. And he shall be like a tree planted near the running waters, which shall bring forth its fruit in due season. And his leaf shall not fall off; and all, whatsoever he shall do, shall prosper."—*Ps.* i, 1, 2, 3.

IT is not, my brethren, a temporal prosperity that is promised to those who avoid the ways of sinners and meditate continually on the law of God. All things which they do shall indeed prosper, but in that higher sense in which the inspired apostle assures us, that "for those who love God, all things work together unto good." (Rom. viii, 28.) The lot of the truly religious man may be obscurity and affliction; it may be disappointment in all his earthly hopes: still "the light of God's countenance shines upon him;" he is advancing in the path of Christian perfection; his soul abounds in spiritual riches, and, growing daily in favor with his heavenly Father, is daily more and more adorned with heavenly graces. Truly, therefore, is he "like a tree planted near the running waters," which hides its abundant fruit beneath its luxuriant foliage.

But, my brethren, there is a kind of temporal prosperity, which the greatest saints have prized and coveted, and which we all regard as a mark of divine approbation. I mean success in great undertakings begun for God's sake alone, and carried on through purest zeal for his glory, amidst continual sacrifices and self-denials, in the spirit of humble piety and incessant prayer. The Xaviers, the Ignatii, the Vincents of Paul, in their stupendous efforts to gain souls to Christ and benefit mankind, were animated by a hope that the divine blessing would prosper all their labors. The apostles, bearing the triumphant standard of Christianity from land to land, did not fail to sing canticles of victory to their heavenly leader, and as, when they were scourged by the Jews, "they rejoiced that they were accounted worthy to suffer reproach for the name of Jesus" (Acts v, 41), so, when thousands were converted by their preaching, they gave thanks to God, who crowned their ministry with such success. This kind of prosperity is given to none but the chosen servants of God. Our divine Redeemer intimates it when he says to the twelve, "I have chosen you and have appointed you, that you should go and should bring forth fruit, and that your fruit should remain." (John xv, 16.)

Now, my brethren, called together by a common feeling of gratitude towards a common benefactor, lift up your eyes, look round about and tell me what you see! what but monuments of the pure religious zeal of Bishop Dubois clearly marked with the seal of divine benediction? Who reared to the honor of Almighty God the temple in which you are now assembled? Who set it beautifully on the mountain's brow, to crown our sacred hill, as with a diadem of glory? From this lofty height, enjoying a magnificent prospect which expands and elevates the soul,—with half of Maryland stretched before you, and a large part of Pennsylvania, and something of Virginia too,—tell me who has done most for the welfare, above all, the spiritual welfare of those who have pitched their tents upon the mountain's side, or in its fertile vallies, or on the plain below? Who adorned our neighborhood with that noble collegiate edifice? Who raised up in the tangled forest that abode of science and letters? Who dedicated to the muses that crystal spring gushing in wild music from the rock. Who taught the wilderness to bloom as a garden, and converted the rude forest into a paradise, in which study and piety might, like twin angels, walk hand

in hand, and from which it might be hoped that the tempting serpent of worldly dissipation would be effectually excluded? Who established that nursery of the American Church, from which so many priests and bishops have gone forth,—pastors according to God's own heart,—men whose talents, learning, and piety have reflected lustre on their *Alma Mater*, and rendered *Mount St. Mary's* "a bright and venerable name?" Who gave a still more enviable celebrity to St. Joseph's valley, and, like the prophet smiting the rock at Horeb, caused a perennial fountain of charity to gush forth, that the poor orphan might not, for want of the well-springs of religious benevolence, perish of thirst in the arid desert of human society? Who gave mothers to the motherless,—tender nurses to the destitute sick,—meek-eyed, soft-toned sisters to calm the raving maniac, and govern by gentleness and sweet affection the darkened being whom reason has ceased to rule? Who prepared and formed those Christian heroines, ready at any moment to fly to the seat of contagion, there to hover, like guardian angels, around the suffering and dying,—soothing every sorrow, relieving every pain, inspiring confidence by their calm intrepidity, inspiring piety by their beautiful example, inspiring the guilty soul with contrition and the despairing with hopes of mercy, and breathing their own faith, and charity, and humble trust into the spirit trembling on the verge of eternity? Who, in a word, nurtured the institution of the Sisters of Charity from helpless infancy up to a strong and flourishing maturity? What one man, I ask, has in this our day, and in our country done most for the good of souls, most for the relief of human misery, most for the benefit of society? You are all ready with one voice to answer: It is Bishop Dubois, the father of St. Joseph's, the founder of Mount St. Mary's. Yes, he was that "blessed man," of whom the psalmist speaks. He was "like the tree, planted by the running waters and bringing forth fruit in due season." All things whatsoever he did, were fertilized by the dews of heaven, were watered from the fountains of divine grace, and prospered under the blessing of the Most High God.

To us particularly, my brethren, his religious zeal was a fountain of blessings; and now that he hath gone to rest in the bosom of his Lord, like pious children who have lost a beloved and venerated father, let us seek consolation in the remembrance of his virtues, and strengthen all our good resolutions by the argument of his edifying example.

The ways of God are indeed mysterious, and admirable are the designs of his mercy, and beautiful it is to trace, where light is given us to do so, their progress and development. A foreigner, flung by the tempest of an impious and bloody revolution on our hospitable shores, boldly undertakes, with none of the ordinary means and no human prospect of success, and happily achieves the most important works of benevolence: a friendless stranger flying from the wrath of his brethren beyond the Atlantic, adopting customs and institutions quite new and strange, and lisping a language unknown to his youth, becomes the benefactor of the country which adopts him; as Joseph, sold into captivity, a sojourner in the land of Cham, received from Egypt's sons the glorious name of "Saviour." In studying the history of the good man, whose example it is my duty to unfold to you, I behold indeed a chosen instrument of Divine Providence; but I also behold the noble portrait which the royal psalmist has drawn with a skilful hand, of him who is truly pious, and therefore truly blessed,—one who flies the company of sinners, who gives all his affections to the law of God and meditates on it both day and night, that, knowing his heavenly Father's will, he may more and more perfectly accomplish it;—one who, in reward for this fidelity of mind and heart, in the midst of "an unbelieving and perverse generation," is inspired with high resolves and great designs, is endowed with vigor, fortitude and perseverance to execute them, and favored with manifest signs of divine protection in the signal success of his undertakings.

Mr. Dubois was born in Paris on the 24th day of August, in the year 1764. His parents were respectable, and appear to have been in easy circumstances. They knew,

that "it is good for a man to have borne the yoke from his youth" (Lament. iii, 27): they knew that if you train up a young man in the way in which he should walk, "even when he is old, he will not depart from it." (Prov. xxii, 6.) They were therefore, or rather his prudent mother (for he lost his father when very young) was especially careful to implant in his tender breast the seeds of every virtue. From the character of the man we learn the principles instilled into the soul of the child. He was educated at the college of Louis le Grand,—a college, which has given to France so many of her most illustrious sons, and which contributed to form the character of him, who longest remained among us, as a grand and beautiful specimen of that august assembly, which decreed our national independence. Among his preceptors were the famous poet, the Abbé Delille, and the Abbé Proyart, author of the life of Decalogne. The memory of that saintly youth, whose example, faithfully pictured in this little volume, has led so many students to give to God the flower of their days, was then so reverenced and cherished, that the greatest mark of confidence and affection, which the directors of the college could bestow on a deserving pupil, was to give him, at the opening of studies, the place which Decalogne had occupied. This honor was conferred on the young Dubois, and so highly appreciated by him, that even in old age, when his silvery locks gave dignity to all his words, he could not mention it without tears of joy and gratitude. In the examples of his professors and of many among his fellow-students, he found encouragement to the practice of every virtue; yet in the same school, and on the same forms with this pious youth, were some, who were soon to reach a bad pre-eminence and act a conspicuous part in the bloody tragedy, which his country was preparing to exhibit to the astonished and affrighted world. There, side by side, you might have seen John Dubois and Camille Des Moulins, the frantic instigator of the savage and ferocious mobs of Paris! or stranger still, the meek, benevolent founder of Mt. St. Mary's and protector of St. Joseph's, in contact with the most execrable monster that France gave birth to even in the wild throes of her guilty revolution,—the blood-thirsty Robespierre! "I shall never forget," Mr. Dubois was wont to say to his collegiate pupils, "I shall never forget the looks and manners of him, who afterwards proved such a monster of ferocity: he was unsocial, solitary, gloomy, his head was restless, his eyes wandering, and he was a great tyrant towards his younger and weaker companions. I could literally apply to him," added this good old president, "the account, which St. Gregory Nazianzen gives of his fellow-student at Athens, Julian, the apostate. We might even then have exclaimed with this saint: What a monster our country is bringing up in this youth!" Between such fellow-students there could be no community of feeling. The one "walked in the counsel of the ungodly, and stood in the way of sinners, and sat in the chair of pestilence:" the other centred his will in the law of God, and made it his delight to learn and keep its precepts and imbibe its spirit. The one became the bloody scourge of his country: the other, the benefactor of ours. The one spoke the language of philosophy and philanthropy, and then filled France with widows and orphans: the other preached the gospel of charity, and dried the widow's tears and gave mothers to the orphans. The instrument and emblem of the one was the guillotine: of the other, the cross of Christ.

Of Mr. Dubois' success in his collegiate studies, I know little more than that he took the prize in Latin poetry, and among many useful acquisitions, made himself thoroughly acquainted with the noble Roman language, which he afterwards wrote with ease and elegance. His parents had destined him for the army; but his Father in Heaven called him to a more honorable service and a better warfare. Listening to the voice, which bade him "deny himself and take up his cross and follow his Redeemer" (Matt. xvi, 24), he resolved to consecrate himself entirely to God, and entered on his ecclesiastical studies in the seminary of St. Magloire, under the direction of the Oratorians. Here his time was altogether devoted to the ac-

quisition of that knowledge and the formation of those habits, which, like the columns of a majestic temple, are at once the supports and ornaments of the priestly character. From this time forth, his delight was wholly in the law of God, and on it he meditated day and night. In this calm retreat he laid the solid foundations of that beautiful edifice of Christian perfection, which all his life long it was his care to complete and adorn. Here he learned to regard himself as "a miserable sinner,"—the title, by which he loved to characterize himself, in his confidential communications with his pious friends. Here he acquired that ardent zeal and patient self-denial, which made him ever afterwards willing "to spend and be spent for souls, that he might gain them to Christ." (2 Cor. xii, 15.) Here he learned to live entirely by faith, that firm, unwavering faith, which does not deign to watch the flitting shadows of this life, but steadily contemplates those things, which though invisible to the eye of flesh, are alone substantial and eternal. (2 Cor. iv, 18.) Here piety grew up and flourished in his soul, and his heart was turned entirely to God and received all the sweet influences of divine grace, as the flower opens its bosom to the morning sun and catches the nurturing dews of heaven. He found kindred spirits among his brother seminarians, and with several of them contracted an intimate and lasting friendship;—with two particularly, whom he esteemed and loved until they were called away before him to receive the crown of their labors,—the Abbé McCarthy, who after the revolution became the first pulpit orator of France, whose eloquence in recommending virtue was surpassed only by his fidelity in practising it, whose fame is a bright gem even in the diadem of the illustrious society of Jesus;—and Cardinal Cheverus,—the most beloved of pastors, the most amiable of men, who in Boston wrung the highest praise from bigotry itself.

Ordained priest before the canonical age, by a dispensation, on the 22d of September in the year 1787, he first exercised the holy ministry in the parish of St. Sulpice in his native city, and was one of the chaplains of a vast establishment in the Rue de Sevre, in which the sisters of charity had the care of a large number of insane patients and destitute orphans. But the revolution had begun, and the clergy were among its first victims. The archbishop of Paris, whose esteem and confidence were justly given to the young priest, had fled to Germany for shelter from the storm. The constitutional oaths, which could not be taken in conscience, were tendered and refused, and the firm independence of Mr. Dubois had rendered him especially obnoxious to the impious miscreants, who were grasping with bloody hands the powers of government. Like the great body of his clerical brethren, he preferred exile or death itself to any criminal compliance. Acquainted with the family of La Fayette, he obtained from him, not only a passport, but also letters of introduction to some of the leading men of the United States, and quitting Paris in disguise in May, 1791, he made his escape to Havre, accompanied by a trusty servant, and landed at Norfolk, in Virginia, in the following July. Bishop Carroll welcomed the faithful exile, and authorized him to exercise the functions of his holy ministry, first at Norfolk and afterwards at Richmond. Recommended by General La Fayette to the Randolphs, Lees, and Beverleys, to James Monroe and Patrick Henry, he received the kindest and most respectful attentions from these distinguished statesmen and their numerous friends, and for want of a Catholic chapel, said mass in the *capitol*, and there administered the sacraments to the few scattered Catholics, who could avail themselves of his ministry. This liberality, which even at the present day will appear astonishing, is still more surprising, when it is remembered, that his immediate predecessor in the pastorship of Frederick, Father Frambach, was obliged to disguise himself, when he visited the Catholics of Virginia, was in imminent danger the whole time, commonly on such occasions slept in the stable beside the beast that he rode, and once at least was so hotly pursued, that, had it not been for the fleetness of his horse, he would have been overtaken and killed before he reached the Potomac and found safety on the Maryland shore. Mr. Dubois supported

himself by teaching French, while he was studying and making himself familiar with English; and he used to acknowledge himself indebted to the eloquent Patrick Henry for many friendly lessons in our language. Fully prepared for taking an active part in all the duties of an American missionary, he was in 1794 called by Bishop Carroll to Frederick in this state, from which Father Frambach had retired on account of his great age and infirmities. In this town he found but few Catholics: there were some scattered through Montgomery county; a few on the Merryland tract, including the family of Governor Lee, a recent convert to our holy faith,—a handful in this neighborhood, consisting of the families of its original settlers, and a few more in the village of Emmittsburg. Hagerstown required occasional attendance, and both Martinsburg and Winchester in Virginia were included in his regular missionary visits. In a word, he was pastor of all western Maryland and Virginia, and for some time the only Catholic priest between the city of Baltimore and the city of St. Louis. Some among my present hearers can yet remember, how the scattered members of his wide-spread flock, from distances of twenty, forty, even sixty miles, came into Frederick, on foot, on horseback or in rustic wagons, on the eve of the Christmas or Easter solemnities, to have the happiness of assisting at the holy sacrifice and participating in the divine mysteries, celebrated with so much primitive simplicity and fervent piety in an upper room of their pastor's humble residence.

His labors for the salvation of souls were at this period immense. He had an iron constitution of body, and no man was ever more remarkable for energetic, persevering, indomitable resolution. He allowed himself no idle moments,—no respite from toil, or relaxation after fatigue; and it seemed to be his constant determination to compensate by his own personal exertions for all the disadvantages, under which the faithful, depending on his spiritual ministration, then labored. He was incessantly engaged in passing from station to station, hearing confessions, preaching the word of God, celebrating the divine mysteries, visiting the sick, comforting the afflicted, helping the distressed, edifying all by his own good example, and infusing into the hearts of all a sincere love of "whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute." (Philip. iv, 8.) Not content with his sermons and other instructions on Sundays and festivals, during the week he visited the retired farmhouse, immediately summoned the children and servants to his presence, heard them repeat their catechism and recite their prayers, explained the mysteries of faith and their Christian duties in such simple and familiar manner as suited their capacity, gave some mark of approbation to those who answered best, some gentle reproof most sweetly administered and mixed with much encouragement to the negligent, and a kind word and amiable look to all. By his extraordinary attention to the children he was sure to win the hearts of the parents. He thought the catechising of the young a more important matter than preaching to the grown, and he was afterwards most careful to impress this maxim on the ecclesiastics whom he trained up to the duties of the holy ministry, so many of whom have since proved its correctness and experienced its blessed results. Highly systematic in his labors, he regarded punctuality to his engagements as a duty paramount to every personal consideration. "The shepherd," he used to say, "must never disappoint his flock: it would cause their dispersion and ruin, if he did." Hence, when he had once made an appointment, no matter what difficulties intervened, no matter how inclement the weather, how long the journey or how bad the roads, when the appointed hour came, Mr. Dubois was there. On one occasion he had just arrived at Emmittsburg much fatigued on a Saturday afternoon, and was going to the confessional, when a distant sick-call came. Before leaving Emmittsburg, he directed the usual preparations to be made for the celebration of mass on Sunday, saying that he would be back in time. He returned to Frederick and thence proceeded to Montgomery county; adminis-

tered the consolations of religion to the dying person, and, after a journey of nearly fifty miles, after twice swimming his horse across the Monocacy,—the last time at the risk of his life,—for wearied nature caught a snatch of sleep, while the noble animal was breasting the angry stream,—he was again in the confessional at nine o'clock on Sunday, without having broken his fast, and sung mass and preached as usual at a late hour in the forenoon, and with so little appearance of fatigue, that the majority of the congregation never even suspected, that he had stirred abroad in the interval. Efforts nearly as great as this were by no means uncommon with him. There was no species of hardship, no inconvenience or discomfort, which he did not cheerfully endure. For he knew how to turn all sufferings to good account. He was inflamed with zeal for the honor of God and salvation of souls, and choosing to be poor in this world, he was covetous of those riches, which men too often neglect and despise: he was determined to lay up treasures in heaven, where the thief cannot enter nor the moth consume. "Filled with the knowledge of God's holy will in all wisdom and spiritual understanding," he strove to "walk worthy of God, being fruitful in every good work and increasing in the knowledge of God, strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy; giving thanks to God the Father, who made him worthy to be partaker of the lot of the saints." (Col. i, 9, 10, 11, 12.) Habituated to the elegant refinements of the most polished society in the world, he was, in the discharge of his pastoral duties, as much at home with the rude and illiterate, as if he had been brought up among them, and that without ever forgetting for a moment the sacred dignity of his character, or the true politeness of a Christian gentleman. He was affable, familiar, kind, but paternal: "He made himself all to all, that he might win all to Christ." (1 Cor. ix, 12.) All the members of his flock looked up to him with filial affection and with filial respect. His influence, as the pastor, the friend, the father of all, was very great: among you, my brethren, in this rural parish, it was almost unbounded.* You can bear witness, that it was exerted only to promote virtue and piety and domestic happiness and universal good will. Even in matters of a mixed nature, or which seemed to relate more to your temporal than to your spiritual welfare, how beneficial to you was that authority, which his virtues conferred upon him. You can remember, how strenuously and effectually he labored to preserve among you a proper simplicity of manners; how firmly he set his face against the introduction of the frivolous fashions, the follies and dissipations of the world; how vigorously he crushed the many headed monster of extravagance. Which of you dared, while he was your pastor, to bring the trappings of worldly vanity into the house of God? Mild and amiable as he was, yet how severe was his rebuke of the silly affectation of wealth, the show without the substance of prosperity! He was not a lecturer on political economy, and he moved in a sphere far above the low and selfish strife of party politics; but in recommending always economy, frugality and industry as virtues required in the Christian, and in denouncing, as I have heard him do most unsparingly, the cancerous system of contracting debt without a clear foresight of the means of payment, he was inculcating the true policy both for your temporal and eternal interest. Nor was his influence confined to those, who acknowledged him as their pastor. The upright Protestant referrred his cause to him, as to one "clad with justice and who clothed himself with judgment as with a robe and a diadem." (Job xxix). For "he was an eye to the blind and a foot to the lame, and the father of the poor; and the cause which he knew not, he searched out diligently: and he sat as a king with his army standing about him, and as a comforter of them that mourned." (Job xxix.)

* This discourse was delivered at Mount St. Mary's, near Emmitsburg.

TO BE CONTINUED.

CATHOLIC MELODIES.

NO. IV.

A MOTHER'S ADDRESS TO HER DAUGHTER TAKING THE VEIL.

Go, child beloved! I dare not mourn
  The choice thy heart hath made,
Although from mine bright hopes are torn,
  And low in ruin laid.
For oft the quivering light that plays
  In wild ambition's dream,
Has glanced around thy childhood's days,
  And blessed me with its beam.

I will not mourn that at my side
  Thy voice no more I hear,
With others in response allied,
  When all unite in prayer.
I will not mourn though tears may start,
  And dim awhile mine eyes;
For ever in a mother's heart,
  Love's living fountains rise.

I will not mourn that earthly love,
  Allures not with its ray,
Thy gentle spirit far to rove
  On life's uncertain way.
For oft the fatuous flame expires,
  Its prism tints depart,
And blighted hopes, like smould'ring fires,
  Consume the trusting heart.

I will not mourn that Folly's car,
  And Fashion's train pass by,
Unheeded as the meteor star
  That tracks the summer sky,
While fixed beyond the wide expanse,
  Thine eyes unmoved appear,
Revealing in their steadfast glance,
  Thy brightest hopes are *there*.

Yet daily from the festal board,
  And from the cheerful hearth,
Where tears of sympathy are poured,
  Or ring the notes of mirth,
I miss thee, dearest, miss thee ever,
  In all the paths we've trod;
But back to him, the great first Giver,
  I yield thee to thy God.

St. Louis, Mo. MOÏNA.

Translated and compiled for the U. S. Catholic Magazine.

HISTORY OF THE PAPACY.

NOTHING that is great has had a great beginning; it is not astonishing, therefore, that the Church has been developed with ages, and that we do not find her in her origin exteriorly constituted as she is at the present day. At the same time the essence of religion, the dogma and moral which form its substance, have not changed; they were in the first ages what they are now, after nearly two thousand years have intervened. This successive increase of the Church on the one hand, and on the other the preservation of the truths which she professes, in their integrity, have been effected, under Christ, through the instrumentality of his vicars, whose history we record. The papacy, from the time of St. Peter, who was first invested with the charge, to Gregory XVI, who so gloriously fills the pontifical chair, has been the object of so much invective that we cannot caution the historical inquirer too much against the falsehoods that have been put into circulation. We shall make use of the history of the Popes to prove the necessity and the benefits of the sovereign pontificate, which is the foundation of the Church of Christ, and without which religion could not be preserved. But at what epoch were the necessity and the benefits of the papacy more evident than during the first period, that is, from the establishment of the holy see to Constantine? The first ages were the most beset with difficulties; abroad, atrocious persecutions, at home, heresy and schism conspired to ruin the new born Church. Without a common pastor to encourage the persecuted flock, and always to preach the true doctrine, what would have become of the faithful, destroyed by the executioner, or led astray by false prophets. As the Church survived these trials which would have annihilated a purely human institution, we must attribute it to its unity, that is to say, to the Pope. On the other hand, the Popes, during this period especially, were equal by their personal merit to the greatness of their mission. Few details, it is true, have been transmitted to us of the first thirty-six pontiffs who occupied the holy see, but what matters the absence of details! One word is sufficient to eulogise these Popes—they were all saints. Such a series of martyrs, headed by the prince of the apostles, is no ordinary spectacle.

ST. PETER.

St. Peter, born at Bethsaida, a city of Galilee, was called Simon, before his vocation to the apostleship; but Jesus Christ changed his name to *Cephas*, which signifies Peter, or a rock. Following this example the Popes have been accustomed, since 844, to change theirs when they are placed in the holy see; this custom serves to remind the sovereign pontiffs that they should become new men; besides they thus place themselves under the special protection of certain saints whom they propose to themselves as models. In the choice which our Lord made of his apostles, in the year 31 of the Christian era, he gave to Peter the pre-eminence, whence it comes that Scripture and tradition always place him at the head of the apostolic college. Hence also, St. Francis of Sales,* reviewing the different images which represent the Church, exclaims, "Is it a house? It is built upon a *rock*, and upon the ministerial foundation, *which is Peter*. Do you represent it to yourselves as a family? Behold our Lord who pays the tribute as chief of the house, and then after him St. Peter as his representative. Is the Church a *ship?* St. Peter is the true pilot, and the Lord teaches me so. Is the union wrought by the Church represented by the act of fishing? St. Peter is

* Controverses Disc. xlii.

first, and the other disciples fish after him. Would you compare the doctrine which is preached to us (to draw us from the *great waters*) to a net? St. Peter throws it,—it is he who draws it back again; the other disciples are but his aids. It is St. Peter who presents the fish to our Lord. Do you liken the Church to an embassy? St. Peter is at its head. Do you call it a kingdom? St. Peter carries the keys. Will you finally represent it to yourselves as a fold of sheep and lambs? St. Peter is the shepherd, the pastor general, under Jesus Christ?" Whence all these distinctions but from the appointment of St. Peter to the rulership of the Church?

St. Peter founded the metropolis of Antioch, where he resided from the year 33 to the year 40 of Jesus Christ. It was just, says St. Chrysostom, that a city where the faithful had first received the name of Christians, should have for its first pastor the prince of the apostles. But because this see was anterior to that of Rome, must we conclude that the Church of Antioch is more ancient than the Catholic Church? That would be giving to a *part* an existence independent of the *whole*, from which it is inseparable. Moreover the antiquity of the Catholic Church is estimated by the antiquity of its doctrine and ministry, not from the particular places where those doctrines were received.

It was in the year 40, seven years after the death of our Saviour, that St. Peter went to Rome for the first time, and dwelt there twenty-five years, except when called away by the functions of his ministry. Thus we see him in the year 44 at Jerusalem, where King Agrippa threw him into prison, from which he was delivered by an angel. In the year 49 he was again at Rome, whence he was obliged to depart when the emperor Claudius expelled the Jews and Christians. In the year 51, he presided at a general council, held in Jerusalem. We know that later, after his return to Rome, he confounded Simon the Magician, and that he perished a martyr in the first persecution under Nero. This Simon is the same who, after witnessing the effects which followed the imposition of the apostolic hands, enabling the faithful to speak divers tongues and work miracles, offered a sum of money to buy the power of communicating these gifts; whence arose the name of simony, which we attach to a traffic in holy things. Simon, become one of the most fearful enemies of the Church, insinuated himself into the favor of Nero, who was infatuated by the superstitions of the magical art. He even persuaded him that he would raise himself to the heavens, in imitation of the ascension of Jesus Christ; and he had already commenced his flight towards the clouds by the assistance of demons who supported him, when by the prayer of SS. Peter and Paul, the impostor was baffled in his attempt, and falling to the earth broke his limbs. The consequences of his fall, and his rage at having received this public affront, caused his death a few days after. This event, considered apocryphal by Pluquet, is attested by Pagan authors, as well as by Christian writers. From the favor which Nero showed towards Simon, we may judge how much he hated the Christians. A great fire having broken out in Rome, in the year 64, which lasted six days, the emperor, that he might enjoy this frightful spectacle, a fitting one to delight the eyes of a monster, mounted an elevated place, and in a theatrical dress sung the siege of Troy. This action caused him to be suspected as the author of the calamity; he threw the suspicion on the Christians, and under this pretext put to death a great number of them; their sufferings were for him as diverting a spectacle as the conflagration of Rome had been. Among other cruelties which he exercised upon them, historians relate that he caused them to be clothed in tunics saturated with pitch which were set on fire that the victims might serve as torches during the night. Nero ordered them to be placed in his gardens, through which he himself drove his chariots by the mournful light of these living flambeaux. We may easily suppose that the accident of his favorite served to excite this persecution, which was the first under the emperors, to a still greater degree. Alban Butler*

* Lives of the Saints, vol. v, p. 500.

refers to the year 65, the thirty-seventh after the death of Jesus Christ, and the twelfth of Nero, the martyrdom of the apostles, SS. Peter and Paul, who suffered together on the 29th of June. St. Paul was beheaded, and St. Peter was crucified, but with his head downwards, as he had expressed that desire, judging himself unworthy to die in the same manner as his divine Master had done. Thus perished from the earth, to use the language of St. Chrysostom,* the prince of the apostolic college, the mouth of all the apostles, the head and the chief of that holy family, the ruler of the whole world, the foundation of the Church. At present the heads of the two saints, enclosed in reliquiaries of silver, are preserved in the church of St. John Lateran. One half of the body of each apostle, was placed in that of St. Paul on the Ostian way, and the other half is in a magnificent subterranean chapel of the Vatican church, which is called the Confession of St. Peter, and which is visited by devout persons from all parts of the world. St. Peter wrote two epistles which the Church recognises as canonical. We have omitted, as not pertaining to our plan, such details as are not connected particularly with his pontificate. Nor shall we insist at length upon the objections which have been urged, only within the last three centuries, against the residence of St. Peter at Rome, as it is attested by all ecclesiastical writers, for fifteen hundred years after the commencement of the Christian era, beginning with St. Ignatius, his disciple.

The Rev. Adam Clarke, the learned Protestant commentator on the Bible, has the following liberal and judicious conclusions relative to St. Peter's martyrdom at Rome. "It is not needful to make any remarks upon this tradition; but it is easy to observe, it is the general, uncontradicted, disinterested testimony of ancient writers in the several parts of the world—Greeks, Latins, and Syrians. As our Lord's prediction concerning the death of Peter is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place; and about this place there is no difference among Christian writers of ancient times. Never was any other place named besides Rome; nor did any other city ever glory in the martyrdom of Peter. There were, in the second and third centuries, disputes between the bishop of Rome and other bishops and Churches, about the time of keeping Easter, and about the baptism of heretics; yet none denied the bishop of Rome what they called the chair of Peter. It is not for our honor or interest, either as Christians or Protestants, to deny the truth of events ascertained by early and well attested traditions. If any make an ill use of such facts, we are not accountable for it. We are not, from the dread of such abuses, to overthrow the credit of all history; the consequences of which would be fatal."

* Hom. in 2 Tim. iii, 1; vol. vi, p. 982.

ST. LINUS.

In admitting with the author of "*L'art de verifier les dates,*"* that the prince of the apostles suffered in 66, we must say that the same year St. Linus succeeded him. This Pope, son of Herculanus, and born at Volterra in Tuscany, had been ordained by St. Peter to discharge his functions during his absence. He governed the Church twelve years, to an epoch in which she was cruelly persecuted, and he watered it with his blood by a glorious martyrdom, the 23rd of September, 78. He was beheaded by Saturninus, consul, in the reign of Vespasian. We are informed that St. Linus ordained that women should be veiled in church; a custom which modesty has preserved in many countries, and which is perpetuated in the most elevated ranks, to the great profit of good morals. The pontificate of St. Linus was, moreover, marked by the destruction of Jerusalem, in which deicide found its merited chastisement. Titus, having been charged by Vespasian, his father, with the war in Judea, besieged the city in the year 70. The Christians, warned by the prophecy of Jesus Christ concerning the approaching ruin of Jerusalem, had withdrawn from it; but

* Vol. i, p. 248.

there still remained so great a multitude within its walls that the famine which they suffered became most terrible. It constrained the besieged to go out armed during the night to look for herbs in the open country; here they only met with death,—and Titus crucified the prisoners to the number of five hundred a day. The Roman soldiers, amusing themselves with the sufferings of these miserable wretches, through derision nailed them to the cross, in all sorts of postures. Within the walls of Jerusalem, want carried the inhabitants to the most revolting extremities. Some guards one day passing a certain house, perceived the smell of roasted meat; they rushed in and surprised a woman who was about to eat a portion of her infant,—a sad accomplishment of that prediction of Jesus Christ that *a day should come when they would account blessed the barren womb and the paps which had never given suck.* This desperate mother offered the hideous remains of her repast to the guards, but they turned away in horror, notwithstanding their cruelty and the hunger which pressed them. The deserters informed Titus that they had thrown from the gates six hundred thousand corpses; the remainder could not be counted. The temple was taken and burned on the 8th of August, and the upper city carried on the 8th of September. This, together with the lower city, was demolished by Titus, and levelled with the plough. So immense was the plunder that gold diminished one-half in value, in Syria. One million, one hundred thousand Jews perished in this siege, and ninety-seven thousand were sold as slaves.

TO BE CONTINUED.

INDIAN MISSIONS.

LETTER FROM FATHER DE SMEDT, JESUIT MISSIONARY AT THE ROCKY MOUNTAINS, DESCRIBING THE COUNTRY AND THE CUSTOMS OF THE INDIANS.

Concluded from page 118.

WHAT I am going to add applies chiefly to the tribe that I have been lately instructing. Besides my escort of Flat Heads, I had also with me an intrepid Fleming, John Baptist de Velder, who formerly served as a grenadier under Napoleon. From the battle fields of Europe, he betook himself to the forests of the new world, where he has passed thirty years of his life in pursuit of castors and bears. During the missionary's journey, he was his devoted friend, and the faithful companion of his dangers. He has now taken the resolution to traverse the desert only as a guide to the apostles of the Gospel. He had almost forgotten his native language, except his prayers, and a hymn in honor of Mary, which his mother taught him when a child, and which he daily recited, when engaged in the adventurous chase.

I found the Flat Heads and the Panderas assembled, to the number of sixteen hundred, in the beautiful Peter's Valley. You know already the reception they gave me, and I shall never forget it. The enthusiastic joy with which they welcomed my arrival—the exulting shouts of the young warriors—the tears of the aged, in returning thanks to the Great Spirit, for having granted them the favor to see and hear a Black Gown before their death—that scene, I repeat it, I can never forget. I shall not recount the religious exercises of my mission, as the consoling results of them have been already communicated to you.* You will, perhaps,

* The following is an extract from the Letter to which the author here alludes.

"A few days after we arrived at the camp of the Flat Heads and of the Panderas, or Ear Rings. I shall not attempt to describe the reception which these kind Indians had prepared for their *Father*; my entry into their village was a real triumph, in which the men, women, and children took part. The great chief, a venerable old man, who reminded

take an interest in reading the notes I have collected regarding the character and habits of my neophytes, during a sojourn of three months amongst them; living like them, by the chase and on roots, having only a buffalo's hide for my bed, passing my nights under the canopy of heaven, when the weather was calm, or taking shelter under a small tent against the fury of the tempest.

With regard to the character of these Indians, it is entirely pacific. They never fight, except in circumstances of lawful defence; but they are, unfortunately, often reduced to this sad necessity, in consequence of the warlike temper of the Black Feet tribe, who are their neighbors and implacable enemies. That marauding people appear to live only for murder and pillage. They are the terror of the savages of the west, who endeavor, as much as possible, to avoid their fatal encounter. But should the Flat Heads, nothwithstanding such precaution, be forced to fight, their courage is as conspicuous as their love of peace; for they rush impetuously on their adversaries, whom they prevent from escaping, and generally make them pay dear for their cruel attacks.

It is a truth which has become proverbial in the mountains, that one Flat Head, or one of the Ear Rings, is worth four Black Feet. If the band of the latter meets a detachment of Flat Heads, of equal or superior numbers, they forthwith appear disposed for peace, unfurl a standard, and present a pipe, in token of friendship. The Flat Heads always accept these tokens of amity; but they take care to make their enemies sensible that the motives which influence their conduct on such occasions are fully understood. "Black Foot," they say, "I take your pipe, but be assured that I am aware that your heart is disposed for war, and that your hands are sustained with murder. Let us smoke together, as you desire it, though I am convinced that blood will soon be made to flow."

The greatest reproach that could be made to the Flat Heads was their excessive love for games of chance, in which they often risked all they possessed. The Indians of Columbia carried this passion to an almost inconceivable degree; for after losing their goods, they would stake their own persons, at first playing for one hand, then for the other; and if the game continued unfavorable to them, they played successively for every one of their limbs, and, lastly for their head, which, if they lost, they, together with their wives and children, became slaves for life.

The government of the nation is confided to chiefs, who have merited this title

one of the ancient patriarchs, awaited my arrival surrounded by his numerous warriors, and would have at once abdicated in my favor his sovereign authority; but I observed that he had mistaken the object of my visit, and that the salvation of his people was the end of my ambition. We next deliberated upon the time most suitable to be set apart for religious exercises. One of the chiefs brought me a bell, which was to serve for calling the tribe together.

"At the fall of evening, about two thousand savages assembled before my tent in order to recite together the evening prayer. I cannot express the emotions I felt, upon hearing those children of the mountains singing, in praise of the Creator, a solemn canticle composed by themselves. Those two thousand voices, rising in chorus in the bosom of the desert, and with all the ardor of an incipient faith, asking of God the grace to know him better, in order to show to him more love, formed for me in the religious calm of that beauteous night a most sublime concert.

"Every morning at day break, the old chief went round the camp on horseback, and stopping before each cabin 'Come, children,' he would say, 'it is time to get up. Let your first thoughts be for the Great Spirit! Up, up; the Father is going to ring the bell for prayers.' If he perceived any disorderly conduct, or if the chiefs had made any unfavorable report to him, he addressed a paternal remonstrance to the delinquent, and while proceeding to the place of prayer, a promise of amendment usually followed the admonition.

"The strength of the missionary often fails; but the attention of this good people never grows weary. I have assembled them four times a-day, in order to explain the doctrine of our Divine Master; and yet, during the interval, my lodge is always filled with a crowd eager for instruction. 'Father,' say they to me, 'only we fear to fatigue you, we would pass the whole night here; we forget to sleep when you speak of the Great Spirit.'

"The Lord has blessed their religious earnestness. After the second meeting, I translated, with the aid of an interpreter, *Our Father*, the Apostles' creed, and the ten commandments. Having recited them for some days in the morning and evening, I promised a silver medal to whoever would know them first. Forthwith, one of the chiefs rose up, smiling, and said, 'Father, it is mine; and without any faultering, or mistaking a single word, he gained his medal. I embraced him, and on the spot appointed him my catechist. He set about his work with so much zeal that before a fortnight all the Flat Heads knew their prayers.

"The seed of the divine word sown under such favorable circumstances could not fail to produce an abundant harvest: six hundred Indians were admitted to baptism with the great chief of the Flat Heads and the chief of the Panderas at their head."

by their experience and exploits, and who possess more or less influence, according to the degree of wisdom and courage they have displayed in council or battle. The chief does not command, but seeks to persuade; no tribute is paid to him, but, on the contrary, it is one of the appendages of his dignity to contribute more than any other to the public expenses. He is generally one of the poorest in the village, in consequence of giving away his goods for the relief of his indigent brethren or for the general interests of his tribe. Although his power has nothing imperious in it, his authority is not the less absolute; and it may, without exaggeration, be asserted that his wishes are complied with as soon as known. Should any mutinous individual be deaf to his personal command, the public voice would soon call him to account for his obstinacy. I know not of any government where so much personal liberty is united with greater subordination and devotion.

All the mountain tribes differ somewhat from each other in their dress. The men wear a long robe, made of the skins of the gazelle or sheep, with shoes and gaiters of doe or dog's skin, and a buffalo-hide cloak, covered with woollen cloth, painted in various colors. The Indian loves to add ornament to ornament: his long hair is decked with various kinds of feathers, and a great number of ribands, rings, and shells. In order to give suppleness to his limbs, he rubs his body with bear's grease, over which he spreads a thick layer of vermilion. Children under seven years of age are scarcely ever clothed except in winter; they are afterwards dressed in a sort of tunic, made of skins, which is open under the arms. They spend whole days amusing themselves in the water, and sometimes even in the very mire. The women wear a large pelerine, adorned with elks' teeth and several rows of pearls. Amongst the Arikaras, their grand dress consists of a fine chemise, with doe-skin shoes and gaiters, embroidered in brilliant colors. A quiver filled with arrows is suspended from the left shoulder; and a cap of eagles' feathers adorns the brow of warriors and huntsmen. He that has killed an enemy on his own land is distinguished by having the tails of wolves tied on his legs; the bear-killer wears, for a trophy, the claws of that animal as a necklace; the privilege of a savage who has taken in battle one or more scalps, is to have a red hand painted on his mouth, to show that he has drunk the blood of his enemies. The Indian is not less proud of his horse, the companion of all his excursions and of all his dangers, and the friend to which he becomes extremely attached. The head, breast, and the flanks of the noble animal are covered with a scarlet cloth, adorned with pearls and fringes, to which are attached a multitude of little round bells. Cleanliness is a quality not possessed by the savage; nor are the women more particular in this respect then the men; for they never wash their pots or saucepans; and at their meals they often make use of their straw hats, which have no leaf, instead of bowls.

As I before mentioned, the only prevailing vice that I found amongst the Flat Heads was a passion for games of chance: it has since been unanimously abolished. On the other hand, they are scrupulously honest in buying and selling. They have never been accused of stealing. Whenever any lost article is found, it is immediately given to the chief, who informs the tribe of the finding, and restores it to the lawful owner. Detraction is a vice unknown even amongst the women; and falsehood is particularly odious to them. A *Forked-tongue* (a liar), they say, is the scourge of a people. Quarrels and violent anger are severely punished. Whenever any one happens to fall into trouble, his neighbors hasten to his aid. The gaiety of their disposition adds a charm to their union. Even the stranger is received as a friend, every tent is open to him, and that which he prefers is considered the most happy; and in the Rocky Mountains they know not the use of locks or bolts.

In looking at this picture, which is in nowise overdrawn, you will perhaps ask, are those the people whom civilized men call barbarians? We have been too long erroneously accustomed to judge of all the savages by the Indians on the frontiers, who have learned the vices of the whites. And even with respect to the latter, instead of

treating them with disdain, it would perhaps be more just not to reproach them with a degradation, of which an example has been given them, and which has been promoted by a selfish and deplorable cupidity.

The country inhabited by the Flat Heads is as picturesque as their lives are innocent. We often met in the neighborhood of the several encampments of the tribe, majestic torrents, forests with trees that have been growing for ages, and pastures covered with the *traveller's tea*, which, although trampled by numberless horses, embalms the air with its delightful fragrance. We continually beheld a grand succession of lofty mountains; some delighted the sight by their blooming verdure and the imposing appearance of the woods that crowned their summits, while others, as red as brick, bore the impression of some great convulsion of nature. At the base of the latter may be seen piled up layers of lava, and at their tops the ancient craters are easily distinguished. One day, as the tribe was proceeding towards the banks of the lake Henry, I felt a desire to ascend to the top of a mountain, situate between the waters of the Colombia and Missouri, in the hope of discovering the exact place where those two great rivers rise, and the distance between them. I succeeded in finding one of their sources: they form two torrents, which, being divided where they rise, by the distance of scarce a hundred paces, continually diverge as they descend towards the plain. Their course over the rocks presents an enchanting sight; they don't flow along, but roll from cascade to cascade: and nothing is comparable to the beauty of their bounding waters, except the distant noise of their fall, repeated by the echoes of the solitary mountains.

Finding it impossible for me to get to the highest top of the mountain that overlooks these sources, I stopped when I had reached an elevation of 5,000 feet, where my strength began to fail, and my guides had to hold me, lest I should be lost under the heavy flakes of snow, which a frightful storm was heaping around me. I then cast my eyes upon the immense region that lay extended at my feet; I represented to myself all the tribes upon the banks of the Missouri, from Council Bluffs to the Gulf of Mexico; I thought on my dear colleagues, who are sent by Providence, like angels of salvation, amongst those savage hordes; and I considered, with mixed feelings of joy and of grief, their labors, consolations, and hopes, and how disproportionate is their number to the people requiring the aid of their ministry. Kind people, what futurity awaits thee? Holy missioners, what recompense is reserved for your self-devotion? I remembered that they and I have in heaven a powerful intercessor, in the illustrious founder of our society; and in order to interest him in our dear missions, from the summit of that mountain from which I could nearly view them all, I placed them under his protection. I would fain persuade myself that he will not prove forgetful of his followers, who are endeavoring to plant the Gospel in those countries where it has hitherto been unknown. Additional apostolic teachers will come hither to assist us by their zeal, before the vices of civilization and the proselytism of error have multiplied the obstacles to the propagation of that faith which all the savages so anxiously desire to know, and which, like the Flat Heads and the Panderas, they would practise with gratitude and fidelity.

The 27th of August was the day I fixed upon for my departure. Seventeen warriors, chosen from amongst the bravest of the two nations, and under the command of three chiefs, arrived early in the morning before the entrance of my cabin.* The council of the ancients appointed them to serve as my escort while I should be in the country of the Black Feet and of the Crows. Of these two tribes, so hostile to the whites, the former never gives them quarter, and the

* Previous to the departure of the missionary, the Indians assembled to bid him farewell. "Grief was painted on their countenances, tears flowed from their eyes, and the old chief, pressing my hand, said, 'Father, may the Great Spirit accompany you on your long and perilous voyage. Every day, both morning and evening, we will pray that you may arrive safely in the midst of your brethren. We are now like trees stripped of their foliage by the breath of winter. When the snow shall have disappeared from the mountain tops, and we shall see the grass growing in the valley, joy will again spring up in our hearts; but when the flowers reappear our joy will be complete; for then will be the time of your return. Adieu, Father, adieu.'"

latter will sometimes spare their lives only to leave them, after having robbed them of every thing, to die of hunger in the desert. As we were liable, every instant, to fall into some ambush, we had scouts sent in all directions to reconnoitre the place and examine the defiles, and the smallest trace of a man having passed was minutely examined. And here we cannot sufficiently admire the wonderful sagacity with which Providence has endowed the savage: he will tell you, from the mere foot-marks, the exact day on which the Indian had erected his tent, on the spot, and how many men and horses had been there; whether it was a detachment of warriors, or a company of hunters, and the nation to which they belong. We selected, every evening, a favorable site for our camp, and raised around it a little fort with the trunks of dry trees, in order to protect ourselves against any surprise during the night.

This region is the retreat of grey bears, the most terrible animals of the desert, whose strength equals their daring and voracity. I have been assured, that by a single stroke of his paw, one of those animals tore away four ribs of a buffalo, which fell dead at his feet. He seldom attacks man, unless when he has been surprised and wounded. An Indian, however, belonging to my escort, in passing by a thick wood of sallow trees, was assailed by one of these ferocious beasts, that sprung furiously upon his horse, fixed his formidable claws in his back, and brought him to the ground. The horseman fortunately was not mounted at the time, and having his gun in his hand, the bear instantly disappeared in the depths of the forest.

On the 5th of September we crossed a defile, which had been passed shortly before by a numerous troop of horsemen. Whether they were allies, or enemies, we had no means to discover. I shall here observe, that in these immense solitudes, although the howling of wolves, the hissing of venomous serpents, the roaring of the tiger and the bear, be calculated to affright; yet this terror is nothing in comparison with the dread excited in the traveller's soul, upon seeing the fresh tracks of men and horses, or columns of smoke rising in the neighborhood. At such a sight, the escort at once assembles and deliberates; each one examines his fire-arms, sharpens his knife and the point of his arrow, and makes, in a word, every preparation for a resistance even to death; for to surrender, in such circumstances, would be to expose one's-self to perish in the most frightful torments. The path that we were following led us to a heap of stones, piled upon a small eminence; they were stained with blood, lately spilt; my escort examined them with a mournful attention. The principal chief, a man possessed of much sense, said to me in a solemn tone: "Father, I think I ought to give you an explanation of what we are looking at. The Crows are not far off: in two hours we shall see them. If I be not mistaken, we are upon one of their fields of battle: and here their nation must have met with some great loss. This monument has been erected to the memory of the warriors, who fell beneath the blows of their enemies. Here the mothers, wives, and daughters of them that died, have been weeping over their tombs. It is customary for the women to tear their faces, to make deep cuts in their legs and arms, and to water those tumulary piles with streams of blood. Had we arrived sooner, we should have heard their cries and funeral lamentations." He was not mistaken, as we immediately perceived a considerable troop of savages at a league's distance. They were the Crows, who were returning to their camp, after having paid the tribute of blood to forty of their warriors, who were massacred two years before by the tribe of the Black Feet. Being at present the allies of the Flat Heads, they received us with transports of joy. There were groups of women with them, and so disfigured as to excite both pity and horror. This scene of grief is renewed every year, when they pass near the tombs of their relations.

The chiefs of the Crows wished to cement, by a great feast, their alliance with the tribe of our neophytes. As the language of the two nations is very different, the conversation was made by signs. I shall endeavor to describe this dumb language, by mentioning to you how a bargain, at which I was present, was concluded. A young

Crow, of gigantic size, and clad in his best garments, advanced into the midst of the assembly, leading his horse by the bridle, and placed him before the Flat Head, with whose horse he offered to make an exchange. The Flat Head took no notice of him, and kept in an immovable attitude. The Crow then placed, successively, at the feet of the seller, his gun, his scarlet mantle, his ornaments, his gaiters, and lastly his shoes. The Flat Head then took the horse by the bridle, picked up the clothes, &c., and the sale was concluded without saying a word. The Crow, though so divested, joyfully mounted his new courser, and rode several times round the camp, shouting in triumph, and putting his horse through all his paces.

The principal wealth of the savages of the west consists in horses, of which each chief and warrior possesses a great number that may be seen grazing about their camp. The horses of the Crows are principally of the Maroon race of the prairies. They have also many horses which they have stolen from the Scioux, the Sheyennes, and other Indians of the south-west, which they had in their turn stolen from the Spaniards of Mexico. The Crows are considered the most indefatigable marauders of the desert; they traverse the mountains in all directions, bringing to one side what they have taken at the other. The name of Absharoké, or Crow, has been given to them on account of their robberies. They are practised from their infancy in this sort of larceny, and they acquire a surprising dexterity in it; their glory augments with the number of their captures, so that a finished robber is in their eyes a hero. I accompanied these savages for two days, which I think was the finest weather I had in all my travels. They passed the whole time in rejoicings and feasting. You will not be scandalized, I trust, when I tell you that I was present at twenty different banquets; I was scarcely seated in one cabin, when I was called to partake of the festive entertainment in another.

We arrived, at last, at the first fort belonging to the Fur Company. The Americans, who form the garrison, received us most cordially. At this place I was to part with my faithful Flat Heads. I said, then, that having before me a country still more exposed to the incursions of the Black Feet, the Assiniboins, the Big Bellies, the Arikaras, and Scioux, all of whom are declared enemies of their tribe, I would no longer peril their lives on account of my personal safety; that as for my life, I placed it in the hands of God, and that I felt a persuasion that it would be preserved in order that, accompanied by new missionaries, I might immediately return to them. I exhorted them for the last time to remain faithful to the Great Spirit. We embraced each other, wishing, mutually, a happy return; and shortly after, accompanied by my faithful Fleming, I disappeared from their sight amidst the solitary defiles. We were to pass over several hundred miles of country, where no road is yet traced, and, like the navigator on the boundless ocean, with no other guide than the compass. For a long time we followed the course of the Yellow Stone, except when perpendicular rocks arrested our progress and obliged us to take a circuit. At every step we discovered forts, which the savages are in the habit of raising for defence, or for concealing themselves when they are at war, or waiting for their prey; perhaps at the moment of our passing they were not without enemies. What a solitude, with its horrors and dangers! but it possesses one real advantage: with death constantly before our eyes, we irresistibly feel, without the possibility of illusion, that we are entirely under the hand of God, without any support but him, without any other refuge than his paternal providence; it is then easy to make to him the sacrifice of a life which belongs less to us than to the first savage who wishes to take it, and to form the most generous resolutions of which man is capable. It was really the best retreat that I made in my life.

The second day of the journey, on awaking, I perceived, at the distance of a quarter of a mile, the smoke of a great fire; a point of a rock was all that separated us from a detachment of Indians. Without a moment's delay we saddled our horses and set off, galloping with all speed along the ravines and beds of dried up torrents. We

rode that day, without resting, more than fifteen leagues, and we did not encamp until two hours after sunset, lest the savages, having observed our track, should think of pursuing us. The same fear prevented us from lighting a fire, which obliged us to dispense with supper. I wrapped myself in my blanket, and stretched myself on the grass beside my companion, and having recommended myself to God, I endeavored to beguile hunger by sleep. My grenadier, more courageous than I, soon snored like a steam engine in full play.

The next morning we were on our way at day-break; we advanced with caution, for the country appeared full of danger. Towards mid-day we met a new subject of alarm: we found a buffalo which had been killed about two hours previously. We thrilled at the sight, when we thought that the enemy was not far off; and yet we had reason to thank the Lord for having prepared the food for our evening meal. The following night we encamped amongst the rocks, which are the retreat of tigers and bears. I have already said that the dens of the wild beasts inspire incomparably less terror than the hut of the savage: I this time slept heavily and well. We always commenced our journey early in the morning, and each day had new dangers to face, and to meet occasionally the fresh traces of men and horses. One day we had to cross a field of tents, which had been recently abandoned; the fires were not quite extinguished; but happily we met no one. At length we saw again the Missouri at the very place where, an hour before, a hundred families of the Assiniboins had passed over it. The foregoing is only a sketch of the long and perilous journey which we made from the fort of the Crows to Fort Union, which is situated at the mouth of the Yellow Stone river.*

All the country watered by this river abounds in game; I do not think that there is in all America, another place better suited for hunting: we were continually amidst vast flocks of buffaloes; at every moment we discovered groups of majestic elks bounding over the plain, whilst clouds, if I may so say, of gazelles were flying before us with the swiftness of the wind. The Asbata, or Big-Horn, alone appeared not to

* "From the 6th to the 15th of October, we met every day detachments of a considerable number of tribes, which had been represented to us as very dangerous, and which, far from doing us any harm, would not quit us without first loading us with provisions. We touched at last upon the country of the Blackfeet. Of all the Indians we were to meet on our journey, they were painted to us under the worst colors. The country they inhabited is all cut up by ravines, and intersected by rivulets, the course of which we followed in silence, in order to avoid the observation of these formidable savages. A secret terror made us insensible to the charms which nature displayed before our eyes; but gradually recovering from our apprehensions, which no accident had justified, we remarked the beauty of the locality: the hour for dinner, the fatigue of a long march, and the neighborhood of a delicious spring, decided us to take some repose. We were hardly seated, when frightful cries resounded in our ears; and from the top of a hill the Black Feet rushed down upon us with the rapidity of lightning. 'Why do you conceal yourselves?' the chief demanded, in a menacing tone; 'are you afraid of us?' The soutane which I wore, the crucifix which glittered on my breast, and which I always wear while travelling among the Indians, immediately fixed his attention. He asked my companion who I was: the latter replied, that I was a chief, a Black Gown, a man who speaks to the Great Spirit. Forthwith the savage became respectful, and ordered his men to ground their arms: they touched their hands and smoked their pipes in token of peace and friendship. I then pitched my tent in the middle of the next meadow, and I invited the new-comers to take a seat at our banquet, which they accepted with joy. As I was reciting the usual prayers before meals, the chief asked my interpreter what I was doing, and being told that I was addressing the Great Spirit, to return him thanks for the food that he had given us, he inclined his head to express his approbation. I remarked that the respect of the Black Feet for my person progressively increased. But I did not expect that it would proceed to the following proof of regard. Twelve men, dressed in grand, warlike costume, spread out at my feet a large buffalo-hide, and invited me to sit down in the middle of it. I thought at first that they wished to recommence the ceremony of smoking. But judge of my surprise, when I saw twelve savages lay hold of the ends of this sort of carpet, raise it from the ground, and, preceded by their commander, carry me in triumph to their village! The chief then had me brought into his tent, assembled his most select warriors, made me take the place of honor in the midst of them, and thus spoke to me: 'This is the happiest day of my life. It is the first time that we see amongst us a man that holds such an intimate communication with the Great Spirit. Black Gown, thou seest assembled before thee the principal warriors of my tribe: I have convoked them, in an extraordinary assembly, in order that the recollection of thy passage may remain for ever engraved in their memory.' He next begged of me to pray again to my God. I commenced by making the sign of the cross, and all the savages lifted up their hands towards heaven. When my prayer was finished, they stamped upon the ground. I asked the chief the meaning of this ceremony. 'When we raise our hands,' said he, 'it is to express that we are all dependent upon the Great Spirit, and

be disturbed at our presence; we saw them in groups, reposing on the edges of the precipices, or sporting together on the points of the steep rocks. The black-tailed roebuck, so richly dressed in its brown coat, frequently excited our admiration by its elegant shape, and abrupt, animated movements, in which it appears scarcely to touch the earth with its feet. I have already spoken of the grey bears which are here to be met with in abundance, as well as the wolves, panthers, badgers, and wild cats. At every instant the traveller sees the prairie hen and the cock of the mountain start up from the midst of the heath. The lakes and rivers are covered with swans, geese, and ducks: the industrious beaver, the otter, and the musk rat, together with the fishes, are in peaceable possession of their solitary waters.

The Arikaras and Big Bellies, who had been described to us as most dangerous, received us as friends, whenever we met them on our way. Before setting out for war, they observe a strict fast, or rather they abstain from all food for four days. During this interval their imagination is excited to madness; and either from the effect of weakness, or the warlike projects which fill their minds, they pretend that they have extraordinary visions. The elders and sages of the tribes are called upon to interpret these reveries; and they pronounce them to be more or less favorable to the undertaking: their explanations are received as oracles, according to which the expedition is scrupulously regulated. Whilst the preparatory fast endures, the warriors make incisions in their bodies, and bury in the flesh, under the shoulder-blade, pieces of wood, to which they attach leather thongs, by which they are suspended from a stake, fixed horizontally over the brink of a chasm a hundred and fifty feet deep: they even sometimes cut off one or two fingers, which they offer as a sacrifice to the Great Spirit, in order that they may return loaded with scalps.

In their most recent expedition against the Scioux, the Arikaras killed twenty warriors of the hostile tribe, and piled up the corpses in the middle of their village. The solemn dance of victory then commenced, at which men, women, the aged and children assisted. After having celebrated at length, the exploits of the brave, they rushed like wild beasts upon the mangled and bloody bodies of the Scioux, parcelled them amongst themselves, and fixed the hideous trophies to the end of long poles, which they carried in proud triumph around the village.

It is impossible to form an idea of the cruelty that presides over the barbarous revenge of those tribes which are constantly occupied in mutual destruction. As soon as the savages learn that the warriors of a rival nation have set out for the chase, they unexpectedly attack the enemy's defenceless camp, and massacre the women, old men, and children in the cradle. Wo to the men who are spared; their agony is deferred in order to render it terrible. At other times they lie in wait in their enemy's path, and allow the detachment to pass on until they have in their power such a portion of it as must infallibly become their prey; whereupon they raise the death cry, and pour upon the enemy a shower of balls, arrows, and pieces of rock; this movement is the signal of extermination: the battle becomes a massacre: the sight of horror, which would freeze the heart of any civilized man, serves only to inflame the fury of the savage: he outrages his prostrate rival, tramples on his mangled carcass, tears off his hair, wallows in his blood with the delight of a tiger, and often devours the quivering limbs of the fallen, while they have scarcely ceased to live.

Such of the vanquished as have not fallen in the combat, are reserved to furnish the triumph, and are conducted prisoners to the village of the conquerors. The women come

that he provides for our wants; we then strike the earth, to indicate that we are, in his eyes, only vile creatures, like the insect that crawls in the dust.' He begged me to explain, in my turn, the doctrine of which I was the apostle. I regretted that I had so little time to instruct him. He listened to the holy word with great attention. What he learned of our religion inspired him with a great desire to be better acquainted with it. But we had to separate. He ordered his son, and two youths full of intelligence, to accompany me to Fort Peter, in order to learn some of the principles of our faith, and at the same time to serve as a safeguard against the Indians who might not be well-disposed towards us."

to meet the returning warriors, amongst whom they seek with anxious looks their husbands and brothers: if they discover them not, they express their grief by terrific howling. One of the warriors soon commands silence; he then gives the details of the fortunate expedition, describes the place selected for the ambuscade, the consternation of the waylaid tribe, the bravery of the assailants, and recounts the number of the dead and of the captives. To this recital, which is made with all the intoxication of victory, succeeds the calling over the names of the warriors: their absence tells they are no more. The piercing cries of the women are then renewed; and their despair presents a scene of frenzy and grief, which exceeds all imagination. The last ceremony is the proclaiming of victory. Every one instantly forgets his own misfortunes; the glory of the nation becomes the happiness of all; by an inconceivable transition, they pass in a moment from frantic grief to the most extravagant joy.

I know not what terms to use in order to describe the torments which they inflict on the wretched prisoners: one plucks off their nails, another tears away their flesh, and cutting it in shreds, puts it as tobacco into his pipe; red-hot irons are applied to every part of their bodies; they are flayed alive, and their palpitating flesh is devoured as food. The women, who, in other nations, are more accessible to the feelings of pity than the men, here show themselves more thirsty for revenge, and more ingenious in the barbarous refinement of cruelty. Whilst this horrible drama goes on, the chiefs are gravely seated about the stake at which the victim is writhing. The latter appears to be only intent on conquering his anguish: often has the prisoner been seen to brave his executioners, and with a stoic coolness exclaim, "I fear not death; those who are afraid of your torments are cowards; a woman of my tribe would despise them. Shame upon my enemies; they have not even the power to force from me a tear. In order to take me they supplied their weakness by stratagem; and now to revenge themselves, they have assembled an entire people against one man, and they are unable to triumph over him the cowards! Oh, if they were in my place, how I would devour them, how I would sip from their accursed skulls the last drop of their blood!"

The great village of the Arikaras is only ten miles distant from that of the Mandans. I was surprised to see around their habitations large and well-cultivated fields of maize. The latter Indians still manufacture earthen vases, similar to those which are found in the ancient tombs of the savages of the United States, and which, according to antiquaries, are presumed to have belonged to a race much more ancient than that which now peoples the desert of the west. The jugglers of the Arikaras enjoy a good reputation, and exercise considerable influence over their credulous countrymen; they pretend to have communication with the spirit of darkness. They will fearlessly plunge their arm into boiling water, having previously rubbed it with a certain root; they also swallow, without any ill effect, substances on fire, as well as shoot arrows against themselves. The following is one of the most singular of their tricks, and one which the Indian sorcerer was unwilling to perform in my presence, because *my medicine* (meaning my religion) *was superior to his;* he had his hands, arms, legs, and feet tied with well knotted cords; he was then enclosed in a net, and again in a buffalo's skin. The person who tied him had promised him a horse if he extricated himself from his bonds. In a minute after, the savage, to the amazement of the spectators, stood before him perfectly free. The commandant of the neighboring fort offered him another horse if he would reveal to him his secret.

The sorcerer consented, saying, "Have thyself tied; I have at my command ten invisible spirits: I will detach three of them and put them at thy service: fear them not, they will accompany thee everywhere, and be thy tutelary genii." The commandant was disconcerted, or unwilling to make the trial, and thus the matter terminated.*

* Juggleries are much practised among the savages, although many of them consider them as so many impostures. Mr. Belcourt who witnessed a great many of them, always succeeded in discovering the deception. One of the most celebrated jugglers

DRAWN AND ETCHED BY J. C. L... ARCHT 1843

GERMAN CATHOLIC CHURCH BALTO

The last observation which I have to make concerns the redoubtable tribe of the Scioux. Whoever, amongst these savages, dies in a quarrel provoked by drunkenness, or the victim of the revenge of a fellow-countryman, receives not the ordinary honors of burial; he is interred without ceremony and without provisions. The most glorious death for them is to expire in fighting the enemies of their nation. Their bodies are, in that case, rolled in buffaloes' skins and placed upon a raised platform, near their camps or highways. From some conversations I have had with the chiefs of this tribe, I have every reason to believe that a mission would produce amongst them the most consoling effects.

I arrived, at length, at Council Bluffs. It would be vain for me to attempt to express what I felt, on finding myself again in the midst of my brethren: I had travelled two thousand Flemish leagues amongst the most barbarous nations, where I had no sooner escaped one danger than I met with another. From Council Bluffs to Westport, a frontier city of the Missouri, I pursued my journey without obstacle or accident. At Independence I took the public conveyance, and on the eve of the new year, I embraced my dear fathers of the University of St. Louis.

Recommending myself to your prayers,
I am yours, &c. P. J. De Smet.

acknowledged, after his conversion to Christianity, that all their delusion consists in their cleverness in preparing certain tricks, and in the assurance with which they predict to others what they themselves know not, and, above all, in the silly credulity of their admirers. They are like our own calculators of horoscopes.—*Extract from the Journal of a Missionary in Canada.*

GOTHIC ARCHITECTURE.—NEW CHURCH.

BY R. C. LONG, ARCHITECT.

THERE is nothing which the rapid advance of improvement in our country has more changed than our ideas of a Gothic church. Some score or two of years back, if it was proposed to build a church in this style, all that its proposers required was to have a plain square brick, or stone building of any convenient size or proportion, and to make the windows pointed at the top. This being done, the builder, or architect, as no doubt he called and considered himself, was at perfect liberty to use any, or all conceivable styles of arrangement and decoration for the other parts of the edifice, his church had pointed windows and was therefore Gothic, reminding one of the schoolboy's sophism, "a man is an animal with two legs; a goose has two legs, therefore a man is a goose." That an edifice which has pointed windows is therefore Gothic, because a Gothic building has pointed windows, this generation is too knowing to admit.

The style of building denominated Gothic was originated in the 11th century and is the most complex and scientific mode of architecture that has ever been known, since in it is found every element of construction ever before invented, in a form of combination that belongs only to itself. We find in it therefore more variety of parts and a wider range of detail than in any other style. The architecture of Egypt, Greece, and Rome is the architecture of *form*, and depends for its expression upon accuracy of proportion, while the Gothic is the architecture of *detail*, and owes its beauty to the multiplication and variety of its parts. That such a style should be more difficult to understand is not at all wonderful, nor, that, in this country, where we possess no original buildings from which to correct our false impressions, our ideas on this subject should be exceedingly vague. It has been but a few years since architects, wearied out by the unvarying monotony of the Greek style, have made excursions among the long neglected remains of Pointed architecture, and brought away, piecemeal, as it were, one feature after another, here a pointed window, there a spire, till in this manner, battlements, turrets, buttresses, groinings, clustered pillars, and other features of the

style, have become familiar to our eyes long before their true relations to each other are at all understood, and while the correct expression of a perfectly Gothic building is a thing utterly unknown among us.

The great difficulty that has hitherto stood in the way of Gothic design is the smallness of the scale on which churches are constructed in the present day. When this great style was conceived "the whole earth was of one speech and one language," one faith was universal in the church, consequently fewer, but much larger buildings, were necessary for the accommodation of the religious public, while the obvious utility of one immense metropolitan church, in which, on great occasions, the whole population of a city could assemble, called forth those sublime and magnificent efforts of Gothic art, the old European cathedrals. In such buildings as these there is room for that infinite variety of design, that multiplicity of parts, and that majesty of proportion which, under modern circumstances, is unattainable. In this respect, Grecian art has offered much greater facilities. In this style the same proportions are observed, whether the building be large or small. Like the form of a man, which, whether colossal or lilliputian, has the same number of parts and the same general outline, so is a Grecian temple. Not so in the Gothic, which more resembles a form of vegetative life. The same number of parts, placed in a small church, that would be required in a large cathedral, would produce a dwarfed and diminutive appearance as little impressive as a stunted oak tree in a flower-pot. Hence the difficulty of preserving Gothic propriety in a small building without losing all that dignity and solemnity of aspect that belongs to the style. Sometimes, a tower is designed, of a size so disproportionate to the diminutive church to which it is attached, that it reminds us of Cæsar's question "who has tied you to that great sword?" The cruciform plan, universal in Europe, is almost unapproachable, since the whole interior of the building is needed for the congregation, and the altar must be visible from all parts.

Notwithstanding these and other difficulties, Gothic churches are beginning to be called for, and some have been erected in different parts of the United States of very considerable pretensions. Trinity church in New York is to exhibit the style carried out at greater expense than any specimen hitherto attempted in this country, being built entirely of stone, except the roof or ceiling. This omission is greatly to be regretted, for, with unlimited means, the architect there had it in his power to execute, what has never been seen among us—a groined roof of stone. The buttresses and lofty pinnacles on the sides of the building have now no meaning, for their design and intention is to support the stone vaulting of the interior by providing an adequate resistance to the lateral pressure of the arching, and, having left out this desideratum, their use is gone, and, with their utility, their appropriate beauty. Durability and exemption from accidents, in case of fire, are things that ought not lightly to have been disregarded in a building that is to cost so much and which was intended to be a perfect specimen of the style, but which is thus shorn of the crowning glory of the Gothic style,—the stone vaulting. Trinity church is, we think, the only one in the country that has clerestory windows, or windows lighting the nave, above the roof of the aisles. This, though advantageous in a large and lofty edifice, requires, in so small a one as Trinity, such a sacrifice of façade, that the body of the church, when compared with the tower, will have a low and insignificant appearance, very different from any original specimen of acknowledged beauty.

In order to create and spread a taste for the Gothic style, the most appropriate one for religious buildings on many accounts which it is our intention hereafter to notice, the efforts now being made to introduce it should be exhibited under a critical examination. Much is now being done to restore the form of ancient sanctities. In England, the efforts of Mr. Pugin seem to have met with great and deserved success. The Gothic style is universally used in the churches and chapels now in progress of erection, of which there is a large number, and the efforts which have recently been

made towards the preservation and restoration of the long neglected and abused remains of the style show the importance that is now attached to every thing relating to art of Christian birth and growth. All sects are beginning to see beauty and fitness in a style of building generated by the genius of Christianity.

We have chosen for our first illustration a Catholic church now in progress of completion in our own city. We are thereby enabled to notice several characteristic points of arrangement, the beauty and propriety of which are too often disregarded, and a due observance of which is essential to just effect. We have other illustrations in view for the display of other features, so as to furnish by instalments a full and extended notice of this art, and of the different styles of ecclesiastical architecture that have been used in the Church, since the establishment of Christianity, down to the present day.

In every country where Gothic architecture has prevailed, there have been three periods or styles of the art, regularly succeeding each other, the first two of which have been common to all of them, while the third is a variety peculiar to each, of which it seems to be the indigenous growth; as if each people had shaped from the common stock a last and perfected style, impressed with its own genius and character.

The first of these periods is in each country distinguished by the lancet or acute-pointed arch, and hence this, first and earliest period of the Gothic is called the Lancet or Early-pointed style.

The second of these periods is marked by the use of the equilateral arch, or an arch very nearly approaching this form, and this outline and the manner of the divisions, called *tracery*, that fill up the arch, distinguishes the second period of the Gothic. With English writers this is called the Decorated style, while on the continent it has received the name of Rayonnant, from the radiating character of its divisions.

Lastly, in each country, a third style has arisen, indigenous and peculiar, in which the Gothic is found modified by the action of the mind of each people. In England this style is especially distinguished from the preceding ones by the perpendicular manner of its tracery, and by the introduction of the flattened, four-centred arch, called the Tudor arch, from the fact of its introduction dating from the period of the Tudors. In France, this third style is known by a kind of flame-like tracery, whence it is called the Flamboyant, and throughout the Netherlands, the endless complications, interpenetrations and convolutions of its details mark the third period of the Gothic of Germany.

It is in the third period of the Gothic, as exhibited in England, namely, the perpendicular style, that the German Catholic church in Baltimore is designed. This may be considered as the finest style of the Gothic, it exhibits more prominently than any other, the peculiar and distinguishing characteristic of this mode of building,—the perpendicular line,—the vertical character is impressed upon every part of it, every portion of its details seems to partake of the impulse and to be *struggling* upwards towards heaven.

The church of the Immaculate Conception for the German Catholics, in Baltimore, is erected on the north east corner of Saratoga and Park streets, fronting on Saratoga street, and running back to an alley. Although the corner-stone was laid on the first day of May, 1842, the roof is now on, and the interior prepared for the plasterer to commence operations. It is expected that the interior and the spire, now only carried up as high as the roof, will be completed during the present year. The whole structure is built of brick, upon a stone foundation. The base course and steps, the door ways, cornices, weatherings, and copings are of dressed granite, and the window frames and sash, and the arch mouldings or labels that cover them, are of cast iron, of which material also, are to be the pinnacles and the upper section of the spire. The bricks and iron are intended to be painted to harmonise with the stone dressings, a mode of finishing preferable, as to beauty, durability, and cost, to rough-casting, especially so in the present instance, where the great number of corners, occasioned by the projection of the buttresses, would subject, in

more than an ordinary degree, the rough-casting to injury both from the weather and from accident. When once the surface of rough-casting is broken, its beauty as a covering, is gone. Unless the whole surface of the building is re-colored the unseemly patching stares you in the face like sore-spots than which, to every eye, nothing can be more offensive, and into this condition, sooner or later, all rough-casting is sure to come. There is too an *honesty* about painted brick which certainly recommends its adoption in a building sacred to the cause of truth, where all imitation and false appearance, in every respect, should be carefully avoided. It is greatly to be desired that some of our brickmakers would turn their attention to the making of bricks of some good neutral color, like the fire-brick, instead of their present intense and glaring red, so that the outside painting now necessary might be dispensed with; and that architects generally would endeavor to benefit their art by introducing, extensively, the use of moulded bricks of every shape and variety required for architectural forms. Great beauty, at but little additional cost, may thus be produced, and the expense of the Gothic style, the greatest difficulty in its introduction, by this means, conjointly with the use of cast iron, may be so much diminished, as to lead to its universal adoption for religious edifices, "a consummation devoutly to be wished," by every architect of just taste.

Ground Plan.—In calling attention to the different parts and divisions of this church, as shown in the accompanying plan, it is not to be supposed that we speak of them as in any way peculiar to this edifice or, in the slightest degree, original. In the Cathedrals and parish churches of Europe all these parts are found in expanded perfection, with many others not here included. Long established usages and venerable forms cannot exist without leaving their impress in architecture. These cathedrals and churches, erected at times when all Christendom formed but one vast and flourishing body, were the abode of the most exact order, every part of the building had its appropriate function and corresponding sanctity.

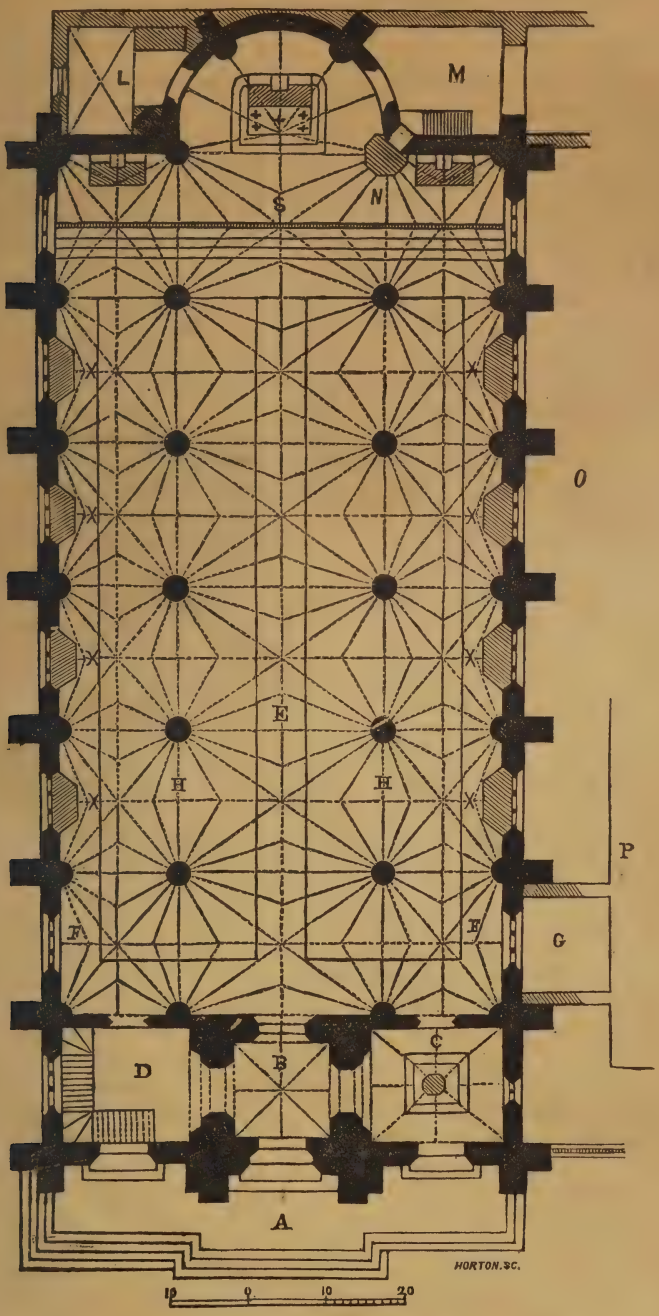
A study of the plans of the Christian churches, their varieties and development during ten centuries, until, in the Gothic cathedral was attained the full measure of their perfection, is one of the deepest interest; and rather as a prelude to the subject than to any peculiarity or merit in themselves, the details of this church are specified.

The Vestibule.—The first benefit which Christianity obtained by the conversion of Constantine was the liberty of public worship, the second, that of a suitable place in which to conduct it. The first efforts of the apostles in the promulgation of their new creed were made in the synagogues. It was in a portico, called the porch of Solomon, that the faithful assembled, and, as the Scripture testifies, were "all of one accord." St. Paul, in his journeyings, entered in each city into the synagogues and declared to the assembled Israelites the fulfilment of the prophecies respecting the promised Messiah. In these synagogues the first conversions were made, and the first organization of the Christian Church was commenced.

The alarm of the Jews at the spread of the new doctrines soon interdicted the use of their places of worship for their dissemition, and the meetings of the converts had to be held in private houses. St. Paul, after his return from Ephesus, abode at Rome, in his own rented house, and there taught all who came to him inquiring of the new faith.

Under the succeeding persecutions the early proselytes were constrained to meet for worship in the rocky caves and hollows of the mountains, and wonderful indeed must have seemed to them the operations of that Providence which suddenly called them from their catacombs, the despised and persecuted of the age, to receive from a Roman emperor the offer of his largest edifices for the public performance of their religious rites and ceremonies.

In Rome, as in all the municipal cities of the empire, there existed a kind of edifice designed for the double purpose of an exchange and a court of justice. These, which were in the central part of the city, and were constructed of a size sufficient to hold a large concourse of people, were



GROUND PLAN.

A	Platform and steps.	X X	Confessionals.	H H	Ranges of seats.	S	Sanctuary.
B	Tower.	E	Nave.	O	Court.	N	Pulpit.
C	Font.	F F	Aisles.	P	Residence.	L	Oratory.
D	Stairway.	G	Side porch.	⁂	High altar.	M	Sacristy.

called *basilicæ*, from the fact of the king dispensing justice there in person, the name being derived from two Greek words signifying a *royal hall.* These basilicæ were the first temples of Christianity, and the buildings afterwards erected by Constantine, expressly for the use of the Church, were copied after them, gradually changing some features of the plan, the better to adapt them to the service, until, in the Gothic cathedral, with its nave, transepts, and choir, we see the basilica plan perfected for the new use to which it was appropriated.

In all these early churches the main body of the building is preceded by a vestibule, generally the whole width of the front; this was called the *narthex.* Here, during the ceremony, the penitents and the catechumens waited in prayer, until the period of their initiation allowed them admittance into the body of the church among the faithful. In the narthex, in the earliest period, were placed fountains for ablution, which, by later ordinances, were changed into the *stoups* for the holy water, and placed in the body of the building. The marriage ceremony in the early churches was performed in the narthex.

Baptismal Font.—In the churches of the middle ages the baptismal font was an object of peculiar veneration, and upon its design and preservation the greatest care was bestowed, so much so that fonts of the period of Norman design are still extant, in excellent condition. The earliest style of fonts was usually a basin of square form, supported on legs or small pillars, large enough to immerse the infant; but following the changes of Gothic design their form was altered and they became more and more ornamented, till in the Perpendicular style, they assumed the greatest richness of design and splendor of ornament. In this period they were invariably of an octangular shape and had a pyramidal cover of wood, splendidly carved and richly gilt, corresponding in design to the font itself. By an early canon of the Church they were required to be of stone. The appropriate place for the font is at the west end, on the right side, near the entrance of the building; its location here being emblematic of the entrance into the Church through baptism. It will be seen that this location is observed in the plan. The font is of Italian marble, richly carved, and is to be surmounted by a carved cover of elaborate design, gilt, and suspended from the ceiling in such a manner as to be raised when required.

The nave and aisles.—These constitute the body of the church, the central division between the columns being the nave, a word derived from the Latin *navis,* a ship, a figure often used with reference to the Church. The aisles are the spaces between the columns and the wall, derived from the French *aisle,* signifying wing. The term middle aisle, which we often hear used, is therefore an improper one, and side aisle is tautology. In the basilicæ first used for worship there were galleries on the sides and front end, approached by entrances entirely separate from the nave and aisles, and these were occupied by the women. At a later period the males and females all assembled below, the men on the north or Gospel side of the church, and the women on the south or epistle side, the galleries being no longer introduced. A large portion of the upper part of the nave was separated from the rest of the floor by a screen for the sanctuary.

The windows are to be filled with stained glass of rich color, but plain pattern, now being prepared in New York. Under each window marked on the plan will be a highly ornamented confessional. In each column will be a canopied niche filled with a statue, and over the side altars, and back of the high altar, similar niches of larger size will contain appropriate figures. The nave and aisle passages are to be paved with incrusted tiles, so that the whole coup d'œil of the church on entering it will be of a rich and imposing character, both in color and design, in the former of which so many churches are deficient.

The introduction of fixed seats into the church is a custom that dates no further back than the tenth century. They were then only open benches with backs and ends; at a later period these backs and ends were magnificently carved, the ends raised up considerably above the level of the back,

and shaped into flowers called *poppyheads.* The backs were low, and there were no doors to shut up the seat. Some of these seats are still found in the country churches of England, and are of great beauty. In one of them the Creed is carved in a string course on the back, and on the ends there is a representation of the crucifixion, of the Virgin Mary, and other mysteries, with the donors of the seats represented kneeling at prayer, with a scroll and a Scripture text. The introduction of doors, converting the seat into a pew or box, did not take place until after the Reformation; and, as a matter of taste alone, independent of other considerations, it is gratifying to see the efforts now making abroad to return to the simplicity and beauty of the original Gothic seats. In this church the seats are to be made with low backs and carved ends, like those of the fourteenth and fifteenth centuries.

The Chancel.—The floor of the chancel is elevated three steps above that of the nave, from which it is separated by a railing. This is to be formed of small pillars supporting a continued top-rail, both of Italian marble; the rail made very wide on top to serve for a communion table. The spaces between the pillars will be filled by rich cast iron open panelling, bronzed. The floor of the chancel will be paved with different colored marbles, disposed in figures.

The plan of this sanctuary is precisely that of the Constantinal churches, being semicircular in its form. This was the tribunal part of the basilica, and the semidome with which it was covered, called the *apsis,* gave its name to the whole of this part.

In the Gothic churches, as we intend to show in some succeeding articles, this part of the ancient church underwent great changes, so great, indeed, as to lose all resemblance to the primitive arrangement.

In the middle of the chancel will stand the high altar, raised on three steps, agreeably to the rubric, above the sanctuary floor. During the first four or five centuries of the Christian era altars were generally of wood. Constantine, however, is said to have made seven altars of silver in the church called by his name, and that of St. John Lateran, weighing two hundred and sixty pounds. Wooden altars were forbidden by St. Sylvester I, the only one retained being that in St. John Lateran, still existing, on account of St. Peter's having used it. The earliest altars of stone were in the form of a sarcophagus, in which were enclosed the relics of the patron saint of the church. Above the altar table four columns supported a canopy, decorated with richly embroidered curtains, forming a *ciborium.* From the conversion of Constantine up to the Reformation altars were made gradually more and more splendid, till, in the finest period of the Gothic, they were magnificent beyond description. They glowed with costly marbles, precious metals, and the richest stuffs, and often glittered with gems.

At the extremity of each aisle a side altar is to be placed against the wall, and over each, as well as in the back wall of the chancel, there is to be a large rose window, filled with richly stained glass.

The pulpit will be attached to the angle pillar on the epistle side of the altar, raised high above the sanctuary floor, and reached by steps from the sacristy. It is to be octangular in form, and richly carved, with niches for the Virgin Mary and the Evangelists. Two pulpits were placed within the enclosure of the sanctuary in the early churches, one for the reading of the Scriptures, on the north, hence called the Gospel side, and the other for the Epistles, on the other or Epistle side; the former of which was flanked by a small marble pillar for the paschal candle.

The sanctuary will be lighted by two windows, filled with richly stained glass, on each side of the altar, and an oratory for prayer, and a large sacristy, part of which only is shown on the plan, will be attached to it.

The ceiling of the nave, aisles, and chancel will be formed in groined vaultings, with transverse, diagonal, lierne, and ridge ribs, as shown by the dotted lines on the plan. The framings for them are now all prepared for the plasterer, and we are not aware of any church yet executed in this country that has a ceiling so elaborately ribbed as this will be. Those who have

not seen the vaulted ceilings of the Gothic cathedrals abroad, can have but the faintest idea of the effect of this glorious feature in Gothic design. Carved in stone, and suspended in the air, apparently by a miracle, these ceilings create an awe that fills the heart with an overpowering reverence. Even those whose religious creed has prejudiced them against any impression to be derived from art, connected with the services of the Catholic religion, have borne witness of the feeling of veneration which has come over them on entering one of these cathedrals, and looking up to its wonderful ceiling. The ceiling of a modern church is generally about thirty to thirty-five feet high from the floor; fancy, then, a stone vault, resting on mere points, as the capitals of the pillars seem to be, suspended at the height of one hundred and fifty feet from the floor; a church in which, with the exception of the statue and the pedestal on which it stands, you might place the Washington monument in this city, without its looking any larger too, in comparison with the surrounding extent, than a large size Nott's stove in a modern session room.

The Organ Loft is to be more than usually spacious in this church, being sixty feet wide by thirty feet deep. The organ will be so placed as to allow a space of nearly twenty feet between it and the gallery front, which is a great desideratum too frequently neglected in the plan of this portion of a church. The choir part of the organ will be attached to the front of the gallery, and the organist's table of keys placed between this and the grand organ, the movement being in the floor under his feet, so that he looks at once towards the sanctuary, to watch the process of the service, and can direct the movement of the choir around him with much greater facility than if his back were turned, as is usually the case. The organ loft is reached by the staircase from the vestibule on the left. The organ, which will be one of the largest size, is now being made by M. Schwab at Cincinnati.

The Spire.—This is the most striking and characteristic feature of the Gothic style; every part of its details tended to this consummation every line seems struggling heavenward, and in the spire the whole vegetative effort of the architecture is concentrated and pushed upwards to its efflorescence. Every Gothic church, therefore, should be provided with this essential mark of its destination. If funds are not sufficient to allow its erection at once, let the foundation for one be laid and carried up to the roof, trusting to future effort for its completion. The splendid cathedrals were built in this way. One general plan was adopted; the nave was first built by one bishop, another added the transepts, another the choir, another the towers, till the whole stood forth in all its intended completeness and glory, a theme for ages to admire and wonder at. The tower of this church when completed will be two hundred feet from the ground to the top of the cross. Its elaborate design is intended to suit it to the perpendicular style in which the rest of the church is compared. It is of the tabernacle kind; one section rising out of the other like the joints of a telescope. The church standing on high ground, nearly as high as the cathedral, this when finished will be a conspicuous object from all the approaches to the city.

The general dimensions of this church are as follows:

Length from street to street, .	150 feet.
Breadth, including buttresses,	68 "
Height of ceiling of nave, .	50 "
Height of ceiling of aisles, . .	40 "
Width of nave, ...	28 "
Height of spire, ...	200 "

In giving an account of this church, we have attempted to interest the reader not in it as one of the specimens of the Gothic style now in progress in this country, but in the subject of Christian architecture. With the formation of the Christian Church commenced the disintegration of heathen architecture, out of the separate elements of which new combinations had to be formed. The temples of the old faith were not suited to the worship of the new; the priest no longer entered alone into the *Episthodomos*, to offer up the sacrifice, while the people stood without waiting the announcement of the omen; the people must now assemble under one roof to receive instruction, and to

offer up in union their praise and adoration. Hence we find changes gradually occurring in the arrangement of the buildings appropriated to the new faith, so as to fit them for the ceremonial of worship, as it was from time to time established, until the building becomes by its arrangement, the exponent of the faith. A temple fulfilling the wants of a religion, must represent it in all its parts, and it is a matter of high interest, therefore, to study, in the arrangement of these early structures, the form in which the Christian Church existed in its first organization, and to trace its growth in the development of its architecture until, having enlisted all Europe under its banner to fight its battles with the heathen for the recovery of the birth place, it exhibited its might and majesty in those wonderful structures, the Gothic cathedrals.

"I WOULD NOT LIVE ALWAY."

BY MRS. ANNA H. DORSEY.

THOUGH the bright spots of life, like the far southern isles,
Glanced ever around me, in verdure and smiles;
Though the harp notes of angels, chimed on the sweet air,
And founts 'mid the blossoms made melody there,
I would not live alway.

Though the loved and the lost could return from their rest,
With light on each forehead, and peace in each breast,
And the tears that have mildewed our hearts to decay,
Should gleam like a torrent of gems o'er our way—
I would not live alway.

Though the glories of Eden my exile might cheer,
My spirit would languish and pine for its sphere
'Mid the high ringing notes of the seraphim bright,
Which ascend to the throne of ineffable light.
"Oh who would live alway?"

Where the blossoms we gather are covered with tears,
And smiles from yon heaven are shadowed by fears,
Where the soul ever struggles along through life's woes,
And sin, like a thorn, festers there till life's close.
Then who would live alway?

But with hope shining o'er me, I'd pass through the gloom,
And sweetly repose in the depths of the tomb;
Ah! I'd heed not the usury laid on death's trust,
Of ashes to ashes, and dust unto dust.
I would not live alway.

For my soul from her crucible deep in the clay,
Would spring from the ashes, the dust, and decay;
With her spirit wings glancing, in light she'd arise,
To kneel at the feet of her Lord in the skies.
Then who would live alway?

THE ROSARY.

BY B. U. CAMPBELL.

OF the many voluntary practices of devotion recommended by the Catholic Church, the Rosary of the Blessed Virgin Mary is one of the most engaging. Sanctioned by the practice of the pious for centuries, and suited to persons in every state of life, it is eminently popular wherever fully understood. Combining the plainest and most excellent vocal prayers, with the exercise of the mind in meditation, on the leading mysteries of the birth, life, death, and glorious resurrection of our divine Saviour; and on the part his blessed mother bore in corresponding to her sublime vocation, it is suited to the capacity of the illiterate servant of God,—whose sentiments of humility and of confidence in the merits of the Redeemer, accompany every petition of the Lord's Prayer, and every expression of the Angelical Salutation,—as well as to the learned theologian, who, absorbed in the contemplation of the wonderful mysteries of religion, finds motives of love and gratitude, as his heart dilates in adoration of the omnipotence, mercy, and infinite love of God, displayed in the plan of man's redemption. The prayers of the Rosary are so arranged that they can be performed without a formal withdrawal from the ordinary pursuits of life, and are therefore well adapted to general use.

Although the custom of repeating the Lord's Prayer and Angelical Salutation many times,—especially by the illiterate, who were unable to recite the Psalter,—existed at a much earlier age, it was not until the twelfth century, that the arrangement of the prayers and meditations of the Rosary now in use was adopted.

The learned Alban Butler says, "St. Dominic, during his apostolic labors in Languedoc, instituted the celebrated devotion of the Rosary consisting of the recital of fifteen Our Fathers, and a hundred and fifty Hail Marys, in honor of the fifteen principal mysteries of the life and sufferings of our blessed Saviour, and of his holy mother.

"The divine and most excellent prayer which our Redeemer, who promises to grant all that we request in his name, has drawn up as the form of our supplication, contains the petitions of all those things we are to ask or hope for of God, and comprises the exercise of all the sublime virtues by which we pay to him the rational homage of our affections. In the Angelical Salutation are comprised our praises and thanks to God for the great mysteries of our redemption, the source of all our good; and these praises are expressed in words of which the Holy Ghost himself was the author, which, though addressed to the Blessed Virgin, contain much more the praises of her divine Son, whom we acknowledge the cause of all hers and our happiness.

"The earnest intercession of this mother of God and of mercy, is also implored in our behalf, both at present and for the tremendous moment of our departure hence; and to move hers and her divine Son's compassion, we acknowledge our own deep sense of our miseries, which we display before the eyes of heaven under the extensive and most impressive humbling title of sinners.

"These prayers are so disposed in the Rosary as to comprise an abstract of the history of our blessed Redeemer's holy life and sufferings, the great object of the continual devotion and meditation of Christians; for each mystery whereof we praise God, and through it ask for graces and blessings for ourselves and others. The ignorance of many, and the blasphemies of others among the Albigenses, with regard to these most sacred mysteries, moved the zealous and apostolic servant of God to teach the people to honor them by an easy method equally adapted to persons of the weakest understanding, and to those that are most

learned, or the most advanced in the exercises of sublime contemplation, who find in it an inexhaustible fund of the highest acts of faith, hope, divine love, praise, and thanksgiving, with a supplication for succor in all spiritual and corporal necessities, which they always repeat with fresh ardor. St. Dominic afterwards established the same method of devotion at Bologna and in other places."*

This devotion soon recommended itself to the pious in all Catholic countries; and was incorporated in the exercises of all religious orders. The learned Benedictines, whose achievements in literature have astonished the world, and extorted praises from Gibbon, Scott, and many Protestant writers; the indefatigable Jesuits, who, impelled by an unquenchable zeal for the conversion of nations, have planted the standard of the cross in the frozen north and the burning Indies;—as well as the humble Sisters of Charity, whose tender care of the helpless orphan, the sick, and the dying, are recorded in the grateful admiration of our own country;—all wear at their belt the chaplet of beads, which, like the pages of a book, directs them to the exact performance of this holy exercise.

The Rosary, which, as its name imports, is like a chaplet of roses—exhaling the perfume of holy thoughts, and pious aspirations—furnishes a practical exemplification of the doctrine of the communion of saints. For while it brings its votaries into communion with the queen of saints, the spotless Virgin whom "all generations shall call blessed" (St. Luke i), it also causes a communion in the same prayers and thoughts among devout persons throughout the world.

How consoling is the doctrine of the communion of saints, always taught by the Catholic Church! This undying Church, whose vitality, not limited to any time, or confined to any country, has survived the downfall of empires, the ruin of human systems, and the lapse of ages, still flourishes in every clime and under every form of government with untarnished beauty and immortal freshness,—teaches her children that while they should walk as pilgrims and strangers upon earth, they may communicate with the angels of heaven, and those blessed saints who having passed successfully through the perils of time, now repose securely in eternal happiness; where, replenished with the spirit of divine charity, derived from its eternal source, they unite their suffrages in behalf of those who, having to run the same career of danger through which they have passed, solicit the aid of their prayers for the successful issue of the painful and dangerous conflict. "It is a sublime and beautiful doctrine," says Washington Irving, "inculcated by the early fathers, that there are guardian angels appointed to watch over cities and nations; to take care of the welfare of good men, and to guard and guide the steps of helpless infancy. 'Nothing,' says Saint Jerome, 'gives us a greater idea of the dignity of our souls, than that God has given each of us, at the moment of our birth, an angel to have care of it.' What could be more consoling than the idea that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours!"*

It is gratifying to find that the belief of Catholics on this point, so much misrepresented, begins to be both better understood and well defended by learned Protestants. An article in the *British Critic* has the following just remarks: "The fear is as wholly chimerical and visionary of trust in the intercession of saints lessening the intensity of our trust in the mediation of God incarnate, as the fear would be of a similar effect resulting from trust in the inspiration of the Holy Ghost, or in the Providence of God the Father. But unthinking men will not bear in mind that the ancient Catholic system is not a congeries of detached parts, but one consistent and majestic whole: they join together *their own* doctrine of the intercession of Christ, with the *Catholic* doctrine of the intercession of saints, and then complain that the two do not happily consort together. The real wonder would of

* Lives of the Saints, August 4th.

* Bracebridge Hall, vol. i.

course be if they *did.*" Calling upon the professor of high church principles to abstain from severe condemnation of the mediæval system, he continues: "He *is* justified, *e. g.* in saying that any such honor to saints as encroaches on the supreme and undivided allegiance due to God, is anti-christian; but then he would have St. Bernard, or St. Bonaventure, as zealous as himself in asserting this great and essential truth." Again, "Is it not quite a conceivable hypothesis, (to say the very least,) that holy and mortified men, whose conversation was in heaven, may have entertained feelings of devotion and love, *e. g.* towards the Blessed Virgin, which no human language can at all adequately express; and yet their feeling to our Lord should be altogether different in kind, and indefinitely stronger in degree. Yet what *words* could they *find* stronger than those already applied to the Blessed Virgin? What *words* can be stronger than the strongest?"*

The Catholic never permits his devotion to the saints to interfere with his faith in, and adoration of one only God, omnipotent, eternal, and infinite in all perfections; nor to believe there is any other name whereby he may be saved, but that of his divine Saviour Jesus Christ. And so far from prayers to the saints diminishing his reverence and homage to his Almighty Lord and Master, every such prayer is an act of humility, by which he declares his own unworthiness to address his Creator, and solicits those whom God has honored and taken to his bosom, to speak for him, as the Israelites at the foot of Mount Sinai, conscious of their own unworthiness, besought Moses to speak to God for them.

Nothing is more impressive to a stranger than the simultaneous prayer of the entire population of a Catholic city, when the bells toll for the prayer *Angelus Domini,* and all unite in soliciting the B. V. Mary to intercede for them, "now and at the hour of death." An American in Spain thus describes such a scene in Cadiz, on the *Alamada,* a long walk, lined with trees, fronting the sea:

* British Critic, Oct. 1842, "On Intercession of Saints."

"Here the whole city is seen, without any discrimination, as to rank or character; and this general place of rendezvous affords to a stranger, at one view, all that is attractive, fashionable, or elegant. They meet in summer about six o'clock, and the crowd increases until dark. At the going down of the sun the bells from all the churches chime the *oraciones;* the crowd stops, the loud laugh and the hum of voices are instantaneously suspended, the air of gaiety gives place to unaffected and pious looks, each person crosses himself, and says a short prayer, to return thanks to the Disposer of all good, that another day has passed in peace. The bell stops in a minute, each person passes the compliment of the evening to the other, the crowd moves on, and again all is life and animation. No religious ceremony is so solemn, and at the same time so wholly commendable. Millions pausing at the same moment, suspending the hilarity of conversation, the gaiety of thought, the tender sentiments of love, to give place to pious reflections and grateful acknowledgments."*

A stranger in passing through Austrian Tyrol is often edified by the peasants returning home at evening from their labor, saying the prayers of the Rosary aloud in unison,—the most ancient of the company reciting the mysteries and the first part of every prayer, while all the others respond in the concluding sentences of each prayer. The pastoral inhabitants of the mountains of Spain and Italy tell their beads, and meditate upon the subjects proposed to them, while watching their flocks. The rural population of France form confraternities, each member of which performs his devotions for the common benefit, and all unite with the priest on Sunday, after vespers, in reciting the Rosary aloud in the church. The Genoese or Venitian sailor, who watches the fading day while floating on the purple Mediterranean or Adriatic sea, thinks not of sleep until he has said his Rosary. In Florence the fair,

"Along the banks where smiling Arno sweeps,"

* Travels in England, France, and Spain, by M. M. Noah, p. 86-87.

and in the polished circles of Catholic courts, female taste has contrived that a chaplet of beads, whether of gold or precious stones, shall be the ornamental necklace of the fair: doubtless that they may be reminded of the virtues enjoined upon those who wear the Rosary, and that amid the gaieties of life they may imitate the royal knight Fitzjames:

> "His midnight orison he told,
> A prayer with every bead of gold;
> Consigned to Heaven his cares and woes,
> And sunk in undisturbed repose."

Within the last few years, in many places, societies have been formed by the organization of the faithful in bands of fifteen persons, each of whom engages to recite every day, for a month, one decade, and meditate on one mystery; so that the whole Rosary is performed by each little society every day. This organization, called the Living Rosary, has been approved by the present pontiff, and favored with many indulgences.

The practice of repeating the same prayers so often has led some to regard the Rosary as a monotonous exercise. But it must be remembered that, besides the vocal prayers, every decade has a subject proposed for meditation—that while the voice is employed the thoughts may be engaged in the contemplation of subjects well calculated to inspire devotion towards God. Thus, the attention being fixed, the mind may be occupied with the historical facts presented; the affections moved by contemplating the divine love and mercy exhibited; the imagination will contribute to excite proper sentiments, and the heart glow with gratitude. All the powers of the soul will be employed,

> "While fancy revels on her golden wing."

For example: in the mystery of the incarnation, the devout Christian may transport himself in spirit to the humble abode of Mary at Nazareth, and witness the annunciation by the angel Gabriel to the Blessed Virgin, hear the salutation "Hail, full of grace," and mark the modesty of Mary, who is troubled at so extraordinary a salutation; and admire her fidelity to her vow of perpetual virginity as she exclaims, "How shall this be done, because I know not man." He may then hear the angel's answer, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." Hearing the sweet voice of the "blessed among women," as she promptly expresses her submission to the divine will, "Behold the handmaid of the Lord, be it done unto me according to thy word" (Luke i), he may contemplate and adore the wonderful mercy of the eternal God, who condescends to be born in time, and, by a miracle incomprehensible to human reason, unites the human with the divine nature.

The sacred passion of our Lord has been a favorite subject of meditation for the most eminent saints. At that furnace of divine love they kindled a flame of charity that consumed all that was earthly in their nature; and learning from the "Man of sorrows" to despise the vanities of this life, abandoned wealth, pleasure, fame—all that the world esteems most, and took up their cross every day to follow him. Many are the gushing affections that will arise in the Christian's heart, as he contemplates in detail the various circumstances presented to his consideration in the five dolorous mysteries of the Rosary. Placing himself near the Son of God at every stage of his passion, he will behold the excess of suffering and humiliation endured by the Saviour to atone for the sins of man. Scourged by brutal soldiers, crowned with thorns, loaded with his cross when exhausted with loss of blood and barbarous usage. The contemplatist may join himself to the Virgin Mother in her participation in the sufferings and sorrows of her divine Son. What must have been her affliction when she beheld him whom she knew to be the Lord of glory insulted and dishonored, spit upon and blasphemed by his own people, and conducted to Calvary by those whom he had loaded with favors, and for whose salvation he was then going to shed the last drop of his sacred blood,

In the contemplation of the crucifixion, that mystery which will astonish men and angels for all eternity, the heart will find scope for the exercise of its warmest affections, while the mind is employed in the awful scene when darkness covered the whole earth, the earth quaked, and the rocks were rent, and the graves were opened, and the bodies of the saints arose. His apostles had deserted him, his disciples were dispersed, but the evangelist says: "NOW THERE STOOD BY THE CROSS OF JESUS HIS MOTHER." While considering her agony at the sufferings of her adorable Son, the prophecy of Simeon, made thirty-three years before, "Thy own soul a sword shall pierce" (St. Luke), will teach the Christian heart how intense must have been the sufferings of Mary during the whole life of her blessed Son, now consummated by his most painful death,—and some faint idea may be formed of the efficacy of her powerful intercession in behalf of sinners.

The five glorious mysteries, the third and last part of the Rosary, present subjects for meditation that fill the Christian with joy. In the first mystery, for example, the resurrection, he beholds the triumph of his Lord, the great evidence of his divinity, and the foundation of the Christian's hope. "Christ died for our sins, and rose again for our justification." Many are the subjects presented for meditation by the short history which the Scripture gives of the life of our Lord during the forty days he remained on earth after his resurrection. Jesus, whom we saw expire on a cross, now breaks the bonds of death, by his own power resumes life, and bursting open the rock-hewn sepulchre, rises in the same body, but in a glorified state—"The first fruits of them that slept." How affecting is the history of the meetings of Jesus with his disciples, and of his interviews with his apostles. The awe with which they were penetrated when he first appeared among them, "the doors being shut," with the loving salutation, "peace be to you." His condescension to St. Thomas, his gentle, but impressive rebuke, and his benediction on him who believes on the authority of the divine word, rather than on the testimony of his own senses. "Blessed are they that have not seen and have believed." (John xx.) The twenty-fourth chapter of St. Luke will furnish matter for many reflections while reciting the Rosary. On the evening of the day of his resurrection, as two of his disciples were walking to a town about eight miles from Jerusalem, engaged in conversation on "all these things which had happened," talking and reasoning together, Jesus, drawing near, walked with them, but without allowing himself to be known. He inquired the subject of their conversation which made them sad. They asked him if he alone was ignorant of the extraordinary things done in Jerusalem within the preceding days. He inquired, "what things?" They described to him Jesus of Nazareth, a mighty prophet who had been condemned to death and crucified, and stated that they had entertained hopes that he was the Messiah, but that now the third day since his death had passed. Yet that reports of his resurrection had been spread, that some going to the sepulchre discovered that the body was not there—"but him they found not."

Then Jesus, upbraiding them for their hesitation to believe the prophecies concerning him, asked them if it was not necessary for Christ to have suffered, and so to enter into his glory? And then, beginning at Moses, he explained to them all the prophecies in the Scripture relating to the Saviour, in such manner as inflamed their hearts. Could any eloquence equal that of Jesus Christ expounding the numerous prophecies relating to himself, showing their connection during four thousand years, and their fulfilment in the wonderful acts of his then recent passion and death! On approaching the termination of their journey, "he made as though he would go farther." But they pressed him to accept their hospitality, as it was then late in the afternoon; and he consented. "Whilst he was at table with them he took bread, and blessed, and brake, and gave to them." They immediately recognized him, "and he vanished out of their sight." Then the two disciples were able to account for the deep interest excited in them by the dis-

course of their late companion, and they said one to another, "was not our hearts burning within us whilst he spake in the way, and opened to us the Scriptures?" And they immediately returned to Jerusalem, and told the apostles what had happened, "and how they knew him in the breaking of bread." (St. Luke xxiv.)

The Rosary, far from being a dry or monotonous devotion, will be found by those who faithfully practise it in its true spirit, to be most interesting and attractive. There are few who cannot spare time enough to perform a third part every day. It is said the renowned Marshal Turenne said his beads in martial camps; and many persons whose cares and employments leave them little leisure for retirement, make the devotion of the Rosary the companion of their evening walk.

The following testimony in favor of devotion to the Immaculate Mother will not be without its effect upon those who knew, either personally or by reputation, the first American bishop of the Catholic Church.

On his death-bed, a very short time before he expired, Archbishop Carroll said to Rev. F. Grassi, who attended him during his last illness: "Of those things that give me most consolation at the present moment, is, that I have always been attached to the practice of devotion to the Blessed Virgin Mary, that I have established it among the people under my care, and placed my diocess under her protection."

THE CALENDAR.

BY REV. A. VEROT, A. M.

Concluded from page 53.

IT is proposed in the conclusion of the article on the calendar, to explain briefly, and as plainly as the nature of the subject will admit, the words used in ecclesiastical computation, and generally found in the first pages of almanacs. We will first observe that the preceding article being a translation from a book written in French towards the close of the last century, the difference existing then between the old and new style was eleven days, as there stated; but the year 1800 added one day to that difference, for, according to the general rule which makes every fourth year bissextile or leap year, 1800 should have been such; yet those who lived then may remember that it was not, its suppression being one of the provisions of the new reformed calendar. The Russians, however, counted 1800 as bissextile, and hence there is now a difference of twelve days between the two calendars, so that the 22d of April, 1843, for instance, is for the Russians the 10th of April. This difference will remain the same till the year 1900, which will not be bissextile for us, but being so for the old calendar, will make the difference amount to thirteen days.

The rules admitted by Pope Gregory in the reformation of the solar year, and which consist, as has been explained, chiefly in suppressing three leap years in the course of four centuries, were the plainest. In this very intricate question which has exercised the sagacity of very learned and talented men, another point was to be settled which offered far greater difficulties. The question was to find a period after which new and full moons would recur in a regular order in the solar year, a problem extremely difficult and complicated, because the motions of the sun and moon differ greatly. It was this difficulty principally, which caused the Pope to call to his aid all the learned men of Europe, and which reflects the greatest credit on that reformation of the calendar, the necessity of which had been long felt, and which the council of

Trent had recommended to the solicitude of the Roman Pontiffs. One will be surprised to hear that huge folio volumes have been written on the subject, and still, in spite of all the talent and application which have been bestowed on it, the reformation adopted is not one which presented *no* inconvenience, but that which presented the *least* inconveniences; such is the difficulty of reconciling the motions of those two bodies, the sun and moon.

In order to understand the part which the sun and moon have in the ecclesiastical calendar, the reader must recollect that the festival of Easter, which at all times has been considered by Christians as the chief solemnity of the year, is to be kept in the spring, and at about the time of the full moon, because such was the time at which the Jews kept their passover, as is found in the Old Testament; such too were the circumstances in which our Saviour accomplished the mysteries commemorated at Easter. Now the spring depends on the motion of the sun, and that season begins when that luminary enters the equator, or in other words, is precisely half way between its greatest height in summer, and its least height in winter. The council of Nice, held in 325, after having consulted the astronomers of Alexandria, who enjoyed then the highest reputation for knowledge of this kind, regulated that the twenty-first day of March would be considered in ecclesiastical reckoning as the beginning of the spring, so that the first full moon on or after the 21st of March, would be the paschal or Easter-moon, and that the Christians should celebrate that festival, not on the day itself of the full moon as the Jews do, but on the following Sunday. It must now appear evident that the festival of Easter depends on the motion of the sun, that of the moon, and also on the day of the week. We will now explain the various words used in reference to these motions.

The *golden number* is a period or cycle of nineteen years, after which the sun and moon have, with regard to each other, the same position *nearly*. For instance, if the moon be full in any year the 25th day of March, it will be full again on the same day after the lapse of nineteen years, the moon having then performed two hundred and thirty-five revolutions; for two hundred and thirty-five lunar months make nearly nineteen years. This period of nineteen years was known by the Greeks; and such was the enthusiasm with which the discovery of this coincidence was received, that the Athenians ordered it to be engraved in letters of gold in the temple of Minerva, a circumstance to which the *golden number* owes its appellation. If this period were perfectly accurate, nothing more would have been required for the perfection of the calendar; having ascertained, once for all, the day of the full moon for nineteen consecutive years, these days would be the days of the full moon during the whole course of ages; and nothing then could be easier than to assign the Easter day on any year. But unfortunately this period of nineteen years is inaccurate by about one hour and a half; or, in other words, if at the present hour and minute the sun and moon occupy a certain position with regard to each other, say, are in a line with one another, a circumstance which produces eclipses of the sun, in precisely nineteen years the sun and moon will not be altogether in the same position, but be distant from one another by one hour and a half, that is, the moon will have progressed to this distance beyond the point where the two bodies were nineteen years before. This imperfection of the cycle of the golden numbers, called also *lunar cycle*, had caused an error of four days between the age of the moon as determined by observation, and its age as determined by the cycle at the time of the reformation of the calendar. The impossibility of avoiding the like errors for future ages by means of the lunar cycle, induced a learned astronomer, whose aid the Pope had asked, to contrive another cycle, which will for ever give the age of the moon on any day, not with absolute accuracy, for this could not be done, but with as few irregularities as possible. This new cycle, which required a great many combinations and very profound researches, is called the cycle of the *epact*.

The *epact* is the age of the moon at the

beginning of the year; for instance, in the present year, 1843, the epact is nothing, and is marked *. This, then, shows that the moon was new on the 1st of January of the present year: next year the epact will be 11, that is, the moon will be eleven days old on the 1st of January, 1844: these eleven days show that twelve lunar months do not make the twelve ordinary months, and fall short of it by eleven days. On the following year the epact will be twice 11, or 22, that is, the moon will be twenty-two days old at the beginning of 1845. Knowing the epact of any year, it is easy to find the time of the new moon, and, by adding fourteen days, that of the full moon: by counting the first full moon falling on or after the 21st of March, we find the Easter full moon, and the following Sunday is Easter day. For instance, in the present year the moon was new on the 1st of January, therefore it was new again on the 31st, new again on the 1st of March, new again on the 31st of March: this latter is the Easter moon, because it is the first that becomes full after the 21st of March. If we count fourteen days from the 31st of March, we will come to the 14th of April, which was the day of the full moon, and this year it was Good Friday, and therefore the following Sunday was Easter Sunday, the 16th. The days as determined above are the ecclesiastical new moons, that is, new moons as determined by the regulations of the Church. These new moons in the present instance differ very little from the new moons as determined by astronomers; still there is some difference, for astronomers give the new moon in March on the 30th, 7 h., and not on the 31st. The difference here is not very considerable, but in other instances it may amount to two days: still these cannot be a serious objection against the ecclesiastical cycle of the epact; for, on adopting another plan, greater inconveniences would have arisen. (See Delimbre's Astr. p. 645.)

The *Dominical letter* which is found in all calendars, placed at the beginning of most Catholic prayer-books, indicates the days of the year which will be Sundays. In the present year it is A, and therefore all days of the month marked A will be Sundays throughout the year. In leap year there are two Dominical letters, one to be used as far as the 25th of February, the other serving for the remainder of the year. The necessity of using this double letter arises evidently from the addition of a day to February in those years.

The *solar cycle* is a period of twenty-eight years, after which the dominical letters return to the same order. If there were no leap year, the dominical letters would recur in the same order after the lapse of seven years: as two are used in leap years, which return every four years, it will require four times seven in order that the same days of the week should return on the same days of the month in the same order. Hence he that would keep almanacs for twenty-eight years might in some measure dispense himself with buying new ones, at least for civil purposes and for immoveable festivals; for the moveable festivals do not return in that order. Again, the regularity of the solar cycle is interrupted by the suppression of a leap year at the beginning of a century.

The *Roman indiction* is another cycle or period of fifteen years, which forms a part of the eccclesiastical computation, but has no connection with the feast of Easter. This cycle was first employed by the Roman emperors, and has been kept by the Roman pontiffs in their bulls. The Roman indiction is 1 this year, or, in other words, the present year is the first one of a period of fifteen years, forming the aforesaid cycle. It would be easy to find how many such cycles there have been from the beginning of the Christian era.

The *Julian period* does not form a part of the ecclesiastical computation in chronology, but has been used by some as introducing a sort of regularity. It is a cycle of 7980 years, formed by multiplying together, 15, 28, and 19, that is, the cycle of indiction, the solar and the lunar cycle: the product is 7980, a number of years which is greater than that which the common opinion attributes to the world. The first year of the Christian era occurred on

the 4714th year of that period, which it shows to have commenced seven hundred and ten years before the creation of the world, according to a probable opinion. We are now in the 6556th of the same period.

The *reformation* of the calendar took place in 1582, at a time when minds were greatly preoccupied with ideas of *reform*. The Church is not, then, adverse to reform, and she is the first to adopt it in those matters which admit of and require reformation, such as *human* periods and cycles, which, received at one time as correct, have proved incorrect by the accumulation of errors arising from the accumulation of centuries: thus the Church has reformed the place of the seasons, and the times of the conjunctions of the sun and moon; but she cannot think of reforming the laws, dogmas, and practices handed down to us by the apostles and by Christ himself. Such, however, were the subjects on which certain men at the same time exercised their zeal for reform. Time has shown the solidity of the two reformations: the reformation of the calendar has been admitted by all Protestant countries, whilst their pretended reformation, far from having made further progress, has been falling, and is still daily falling to pieces. The Greek Church is the only part of the civilized world which has not admitted the Gregorian reformation of the calendar: thus, according to the satirical but just remark of a judicious writer, they choose to the present day rather to be at variance with the sun, the moon, and the whole heavens, than to agree with the Roman pontiff.

INTELLIGENCE.

FOREIGN.

From the Tablet.

ENGLAND.—*Conversions.*—A letter to a friend in Dublin, received a few days since, announces the conversion of another lady in York. It appears that she was much influenced by the conduct of Mrs. Wood. The new convert was also connected with theatrical pursuits.—*Corres.*

— On Sunday, seventeen persons at Taunton were admitted into communion with the Catholic Church; the whole of them had formerly been Protestants. A numerous congregation witnessed the interesting ceremony of their recognition as members of the Romish faith.—*Sherborne Journal.*

Cheadle.—An old man, who had passed a great part of his life in dissolute habits, being seized with a fatal illness, requested the attendance of the Protestant rector to afford him such consolation as the awful circumstances of his condition necessarily demanded. The reverend gentleman accordingly waited upon him, but, instead of endeavoring to administer consolation to him, sternly reproached him with the iniquities of his past life, and told him he would assuredly go to hell. Upon this the old man, by the advice of a friend, called in the Rev. F. Fairfax, Catholic priest of Cheadle, who happily succeeded, by dint of mild exhortation, and by reading the heart-melting devotions for the sick in the "Garden of the Soul," in receiving the penitent old man into the bosom of the true Church at the eleventh hour of life, and closed his eyes in that sweet peace of soul which, we fervently hope, will continue to all eternity. The poor old man begged, as a last and dying favor, that the Rev. F. Fairfax would follow his remains to the grave; which request so exasperated and annoyed the rector and curate, that, on the day of the funeral, they sent to the Protestant friends of the deceased convert a most insulting and uncharitable message, stating that the grave would be ready by a certain hour, but that they were determined not to bury the corpse. On this being made public, the novelty of such a proceeding—and the horror of such a novelty to the people of Cheadle—caused a complete commotion in this otherwise dull town. The Catholic priest was immediately applied to, and solicited to inter the corpse, he having previously performed the funeral service over it in the house, according to the Catholic ritual. Taking with him, therefore, some blessed mould, he preceded the bier, which was attended by an immense concourse of people, and, on arriving at the grave, he repeated to himself, whilst the coffin was

being lowered into it, a fervent *De Profundis* for the repose of the departed soul, and sprinkled the blessed mould upon the coffin. The rector and curate were both present, escorted, it is said, by the constabulary and police of the town, for the purpose of arresting the Catholic priest if he dared to say a prayer aloud. But the humble and zealous pastor, having finished his secret prayer, bowed respectfully to the corpse, and retired peaceably to his home, overwhelmed with the benedictions and thanks of the immense multitude of spectators, who, at the same time, heaped execrations in no measured language on the heads of the Protestant ministers.—*Corresp.*

New Work.—The venerable and learned Dr. Fletcher is engaged, it is said, upon a new work, in which the validity of Anglican orders will be fully, and we have no doubt, fairly discussed.—*Ibid.*

IRELAND.—*St. Patrick's Day.*—It is impossible to say too much in praise of the manner in which the festival of Ireland's apostle was observed in Dublin on the 17th of March. Although occurring in the holy season of Lent, it has always brought joy and gladness to the heart of millions, as the anniversary of our deliverance from superstition and idolatry. Owing, however, to barbarous laws and unchristian customs, it was too long desecrated by riotousness and drunken revelry, to the disgrace of our nature as men, and our character as Christians! Thanks to the Eternal, and under him praise to the apostle of our day, piety and peace, temperance and love have succeeded the contrary vices. Whether we look to fairs or markets, to our houses of worship, or places of recreation, prudence, order, and sobriety now prevail. In the morning of St. Patrick's day we find our churches filled with old and young, devoutly assisting at the most holy sacrifice, and attentively listening to their respective pastors delivering the words of eternal life. In the midday we see them in their various processions, enjoying the benefit of air and exercise; and in the evening we view them again in the sacred temples listening to the panegyric of their illustrious patron and apostle. In the city of Dublin, where perhaps fifty thousand congregated in the band-procession, I did not see one single individual intemperate, much less intoxicated. In past years it would not be easy to count the numbers of persons who would be found guilty of violating public and private peace on a similar occasion. The Temperance Societies of Dublin, Kells, Trim, Drogheda, and various other parts of the kingdom had grand *soirées* in the evening of St. Patrick's day attended by thousands.—*Correspondent.*

SCOTLAND.—*Dundee.*—The manufacturing town of Dundee contains (says the *Cork Examiner*) 65,000 inhabitants. The number of Catholics now in that large community amounts to 10,000. Twenty-five years ago the number of Catholics in Dundee was only 25. This increase is chiefly to be attributed to Irishmen, who, expatriated from their own country by poverty or bad laws, propagate religion and the Irish name all over the world. This numerous congregation includes also several Scottish families and converts. To meet the religious necessities of this large flock, which every day is adding to its numbers, the pastors were obliged to erect a large church for their accommodation, by which they have become involved in debt. The vicar apostolic of eastern Scotland, Dr. Carruthers, has therefore deputed the Rev. John Gillon, an Irishman, but attached to the Dundee mission, to receive, from the faithful in Ireland, donations and subscriptions in aid of the religious instruction of their countrymen in Dundee.

FRANCE.—*Propagation of the Faith.*—It is a most cheering reflection to every sincere Catholic, anxious for the promotion of the faith, to think on the success which has crowned the thrice hallowed work of this association. The gross receipts by the central committee in France, for the year ending March, 1843, have exceeded three millions of francs, or above £120,000; being about £10,000 more than the receipts of the preceding year, ending March, 1842.—*Correspondent.*

—The commissary of police of the Faubourg St. Martin has removed the seals from the French Catholic church directed by the Abbé Chatel, on the assurance of the abbé that he would never again attempt to exercise his worship in that district.

—The bishop of Amatha (*in partibus*) had arrived at Toulon, where he was to embark in the frigate Uranie for the Marquesas islands. Nine Sœurs de Vincent de Paul had sailed for the Sandwich islands to instruct the children of the natives.

NEWFOUNDLAND.—The rage for ascendancy (says the *Newfoundland Indicator*) is observable in every thing around us; and in every thing around us we find something as if—mark, we do not say it is intended—but looking, for the very life, as if intended to insult the religion of the people. Look at the very terms of the official invitation addressed to the clergymen to attend the governor on the occasion of the opening of the session of the legislature on Monday next! There we have it, not only given that we have

an "Established Church" in Newfoundland, but we are actually told officially that the Catholics of Newfoundland are but a congregation—the Presbyterians only a congregation — the Methodists only a congregation; but a handful of Episcopalian Protestants are "A CHURCH!" These may be the official opinions, but we must say that this parade of these offensive opinions would be in wisdom avoided; their exhibition is ill-judged, ill-advised, imprudent, impolitic, and vexatious!

JAMAICA.—The following information regarding the progress of Catholicity in Jamaica, we gather from the *Propagateur Catholique* of New Orleans.

Ten or twelve years ago, there was but one church in the island of Jamaica, and one priest, Rev. B. Fernandez, who resided in the city of Kingston. The Catholic population scattered through the country were deprived of all religious succor, and were driven to the lamentable evil of requesting the rites of marriage and baptism at the hands of Protestant ministers. For the first communion of the children, there was no other resource than to send them to Kingston, where catechetical instructions were delivered every year, during lent, by the Catholic pastor, preparatory to the performance of that solemn duty. This clergyman, whose vernacular tongue was the Spanish, soon qualified himself to preach also in the French language; but the services of one pastor, however efficient, were far from being adequate to the wants of the people, and as soon as circumstances permitted, the assistance of another clergyman was obtained. Soon after additional help was procured by the arrival of two Jesuits, one of whom was named Duperron. At the request of Dr. McDonald, vicar apostolic of the English Antilles, the holy see appointed the Rev. B. Fernandez vicar apostolic of Jamaica. Since that period the face of things has been renewed, and it may be truly said that the *finger of God* is visible in the labors of the missionaries. Father Duperron traverses the island, from vilage to village, and has every where the consolation of admitting into the Church crowds of converts, particularly from the sect of Baptists, the most numerous and influential in the country. There are now two churches in Kingston, one in San Iago de Vega, or Spanish Town, the seat of government, and several in the country. Many others are to be erected shortly.

Father Duperron, in his apostolic excursions, is every where received with joy except by the Methodist and Baptist ministers. Preparations are making to build a church in the village of Montigua Bay, a district almost exclusively inhabited by Protestants, who are very zealous, however, in their efforts to build a Catholic church, and secure a Catholic priest among them. Although such a disposition may appear a little singular, it may be accounted for by the following extract from a letter written by a Protestant to a friend in Kingston.

"If the people knew their real interests, they would erect Catholic chapels in every parish and village. Since our district has been visited by a respectable Catholic clergyman, a most wonderful change has been wrought among the colored people. They quit by hundreds the Baptist ranks, to receive religious instruction from the Catholic priest; and it is delightful to observe that those who are converted in this way become more submissive and more respectful towards their masters, more active and laborious, do twice as much work, and are no longer addicted to thieving. They are remarkable for their moral and correct deportment."

DOMESTIC.

ARCHDIOCESS OF BALT. — *Circular.* — The next provincial council will be opened on the fourth Sunday after Easter. I earnestly recommend to the prayers of the reverend clergy and the faithful of my diocess the important business which will engage the attention of the assembled prelates. For which purpose I request the reverend clergy, from the 29th of April to the 21st of May—1. To add daily at Mass the collect of the Holy Ghost. 2. To say weekly one mass of the Holy Ghost. 3. To solicit the faithful under their spiritual charge to offer up their prayers, and, once at least, to receive holy communion with the intention of invoking the light and grace of heaven on our proceedings.

Religious communities are requested to offer up for the same object such special acts of devotion as may be approved of by their spiritual directors.

† SAMUEL, *Archbishop of Baltimore.*

Given at Baltimore, on Thursday, in the 4th week in Lent, 1843.

Another Circular.—I hereby establish the U. S. Catholic Magazine my official organ of public communication with the clergy and laity of the archdiocess of Baltimore. Should it become necessary to address them on any subject, before the regular period for the publication of the Magazine, an extra sheet will be issued, corresponding in dimensions and style with those of the periodical. † SAMUEL, *Archbp. Balt.*

Feast of St. Mark, 1843.

Blessing of the Holy Oils.—On Maunday Thursday, 13th of April, the day appointed in the Ro-

man pontifical, for the blessing of the oils used in the administration of the sacraments, and in other rites of the Church, the Most Rev. Archbishop officiated, attended by the Very Rev. Dr. Deluol as assistant priest, Rev. W. Blenkinsop, as deacon, and Mr. J. Parsons, as subdeacon. All the parochial clergy of the city were present, with most of the reverend gentlemen and students from St. Mary's seminary. Twelve priests, the complement required by the ritual for the solemnity of the occasion, were habited in the richest chasubles that could be procured, and with the rest of the clergy rendered the sanctuary the scene of a most imposing ceremony. Our readers will find a detailed explanation of this impressive rite, in the *Religious Cabinet*, vol. i, p. 154.

Diocess of New Orleans.—We learn from the *Propagateur Catholique* that a spiritual retreat for the laity was held in New Orleans during Passion week, and was attended with the most consoling results. Many persons who had been for a long time astray from the path of duty approached the sacraments. Several conversions to the true faith were also witnessed, among which was that of a distinguished member of the senate.

Diocess of St. Louis.—The following is an extract of a letter from the Right Rev. Peter Kenrick to the Very Rev. P. Dowley, St. Vincent's, Castleknock.

St. Louis, Mo., *Feb.* 7, 1843.

Very Rev. Dear Sir,—I have great pleasure in informing you of the safe arrival of the nine excellent candidates for the missions of the far west, whom you have so zealously selected, in compliance with my pressing request. Before their arrival our seminary numbered but six candidates for the ministry, and, with the largest diocess in the union, we had the least prospect of a supply of missionaries. You will please accept of my best and warmest thanks for this new proof you have afforded me of your kindness and zeal. Since I had the pleasure of writing to you last year, I have had ample opportunity of seeing the spiritual destitution of the vast region comprised in this diocess, and I must confess that my heart often failed me when I beheld the extent of the wants to be supplied, and reflected on the apparent absence of adequate preparations to meet them. Little did I then imagine that my application to you would be crowned by such signal success; indeed I had almost despaired of receiving any aid from a quarter where I knew applications of a similar and probably still more urgent character were so frequently made. During my visitation last year I must have gone over considerably more than five thousand miles; and I had the consolation of administering the sacrament of confirmation to two hundred and eighty-four Pottowattomie Indians, whose piety and faith are indeed worthy of primitive times. They are placed about six hundred miles west of St. Louis. In the Rocky Mountains, and between them and the Pacific Ocean, there are vast numbers of Indians, about two thousand of whom have been converted to the faith by Jesuit missionaries from this diocess, or rather from this city, as the diocess may be supposed to extend to the Pacific. The number of converts to the faith among the Americans is considerable; everywhere have I found a great desire to hear the Catholic doctrine explained, and all that is wanted to reap a rich harvest is a plentiful supply of laborious and disinterested priests. In order to provide for this daily increasing want, I have removed the seminary from Perryville to St. Louis, where I have placed it under the care of your excellent congregation, four members of which are at present occupied in it.

Diocess of Vincennes.—The Roman Catholics are preparing to build a very large monastery and College within two miles of South Bend, Ia. It is to be brick, three stories high, two hundred feet by forty, and will cost about fifteen thousand dollars. The Roman Catholic Church owns a large quantity of real estate in St. Joseph's county, which property is to be used towards defraying the expenses of building this large monastery. There are seventeen monks and two priests there now.—*N. Y. Tribune.*

Diocess of Boston.—The Catholics of Boston, with the friends of civil and religious liberty, among all denominations, held a meeting lately in that city, to express the indignation which, as citizens of the United States, they were bound to feel, at the recent disgraceful proceedings of the Massachusetts Legislature. Among the resolutions unanimously passed at the meeting were the following:

"*Resolved*, That the hour has come when the friends of just and impartial legislation should fall back upon the common privilege of every citizen, and at the ballot-box, in the attitude, and with the fearlessness of independent voters, bestow their suffrages upon those only who are *pledged* to do them justice in this matter, and that no predilections or preferences for party, shall for a moment induce them to forget their wrongs or forbear the remedy.

Resolved, That we are pledged to vote for such men only, *in whatever party we find them*, who are the known friends of religious toleration and *indemnification*, and that we will use

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every possible diligence and exertion to ascertain who are the opponents of this measure, and that we pledge ourselves to the use of all honorable means to prevent their election to any office in this commonwealth."

The spirit of these resolutions reflects the highest honor upon those who adopted them, and shows to a demonstration that the fanaticism of a certain portion of the Protestant community, is conferring greater favors upon their Catholic fellow citizens than they had any right to expect. Unmeasured opposition to our religious faith has long been known to be an efficacious means of disseminating it; but that the Catholic body should be called upon, by the reckless disregard of impartial legislation on the part of their adversaries, to rise up as the special guardians of the spirit for which our forefathers pledged their lives, and which is the only safeguard of our national institutions, is a privilege for which we ought to be deeply grateful to the genius of bigotry, however fearful otherwise in its treacherous gifts.

Statistics of Lowell.—The city of Lowell, in Massachusetts, stands upon the Merrimack river, upon a point of land formed by the Concord river, at its confluence with the Merrimack, and a bend in that river, from which its direction is at a right angle with its former course.

Lowell is not only one of the most important, but, on many accounts, one of the most interesting cities in the United States. It was the first, and is still the principal manufacturing city in the union; and, as the spirit of our institutions, and the feelings of our countrymen have often been thought adverse to those corporate bodies, which alone can carry on a manufacturing business on an extensive scale, it has been watched with a jealous eye; and, as was very natural, some fault has been found. In the creation of Lowell two interests have been employed, the resident and non-resident interests. The capitalists who have here invested their property, and laid the foundation of a city, are many of them non-residents; while the operatives, of whom the majority are not owners, and without whom no such plan could have been carried out, are the residents, though many of them but temporary citizens. There is thus, at times, some conflict between the two interests, but as we are neither tax-payers, nor politicians, we understand too little of the matter to form an opinion with regard to it.

When manufactures were first established here, the objection often urged against them was, that it would soon, like all manufacturing places, become "a nucleus of ignorance," and, of course, of depravity. This might be one cause of the vigilance with which the department of education has been superintended; and our schools may now compete with any in the commonwealth. We doubt whether any public school surpasses our high school, and its teachers are well fitted for the guardianship of youth. As long as our mills are wrought by operatives from the country, or from the common schools of Lowell, they will not be filled with a depraved and ignorant class.

The great preponderance of a youthful female population here is another characteristic of the city; but those who, reasoning from analogy, have supposed them the degraded beings who are said to form a majority of the operatives in the manufactories of the old world, have been mistaken in their opinions. The number of religious and charitable societies supported here are the best testimonials of their public and private character. There are now in this city three Trinitarian Congregational societies, three Calvinist Baptist, three Methodist, two Episcopalian, two Universalist, two Roman Catholic, two Christian Baptist, two Freewill Baptist, one Unitarian Congregationalist. There is also a society of Latter Day Saints, or Mormons. The third Calvinist Baptist and the second Christian Baptist societies worship in halls. The other societies have handsome and commodious churches, except the second Freewill Baptist society, which meets in a small chapel. The school-houses are handsome and commodious buildings; the high school house is beautiful. Among the other public buildings are a city hall, city market, and court-house, a large and splendid hospital, and seven hotels.

There are two tri-weekly newspapers, the Lowell Courier and the Lowell Advertiser. The vicinity of Boston, which by railroad is but an hour's distance, renders the establishment of a daily paper here unnecessary. There are also the Lowell Journal (Whig), the Lowell Patriot (Democratic), and five or six other weeklies. There are two monthly periodicals, the Lady's Pearl, and the Lowell Offering and Magazine. The first is written *for* and the latter *by* the female operatives.

There is also an Institute, the object of which is to furnish the citizens with cheap and popular lectures; and we have libraries, reading-rooms, temperance rooms, two banks, and a savings institution.

There are benevolent societies, libraries, and Sabbath schools connected with nearly every religious society; in short, all that can indicate an active, moral, and intelligent population.

The principal corporations are the Locks and Canals, Merrimack, Hamilton, Appleton, Lowell, Middlesex, Suffolk, Tremont, Lawrence, Boott, and Massachusetts; the first incorporated in 1792, the Merrimack in 1812, and the Massachusetts in 1839.

The capital stock invested in Lowell is $10,700,000. There are thirty-two mills, exclusive of print works, etc. The number of females employed is 6,375. (In 1841 there were 7,430.) Males employed, 2,345. Number of yards wove per week, 1,351,450. The kinds of goods made are calicoes, sheetings, shirtings, drillings, broadcloths, cassimeres, carpets, rugs, and negro cloth.

The mills are warmed with hot air and steam. In the factories are used 80,189 gallons of oil per annum; 3,090 cords of wood; 12,300 tons of anthracite coal; 600,000 bushels of charcoal; 800,000 pounds of starch; and 4,000 barrels of flour, for starch in mills, print works, and bleachery. The average wages of the females, in 1842, was $1.75 per week, exclusive of their board. But the pressure of hard times is now felt here; though, if the accounts of our papers are correct, we suffer very little in comparison with many cities of the union. For many years manufactures have enjoyed more or less of the protection of government, and we believe Lowell has been one of the most uniformly prosperous places in New England.—*Lowell Offering.*

OBITUARY.

Died on the 14th of March, in the island of Santa Cruz, Eugene H. Lynch, Esq,, in the twenty-eighth year of his age; and on the 19th, Edward A. Lynch, Esq., his brother, aged thirty-two.

It is not our practice to note the deaths which occur among the laity; but as conductors of this Magazine, and apart from considerations of personal esteem, we owe a tribute of gratitude to the Messrs. Lynch, whose friendly feeling and valuable services to our periodical can never be forgotten. Seldom will it fall to our lot to record intelligence of so melancholy a nature as the decease of these two brothers. Having been gifted with talents of a superior order, and having availed themselves of the best opportunities for their cultivation, they seemed evidently destined to a career of eminent usefulness. Edward had already acquired distinction in the profession of the law, and filled with honor the place to which he had been called in the Maryland Legislature. In the halls of justice his eloquence was listened to with rapture. Eugene was not less favored than his brother in point of genius and varied acquirements. Having entered upon the practice of law, circumstances soon induced him to exchange its harassing duties for the more peaceful pursuits of agriculture. Amiable manners and a generous disposition gave to both of these gentlemen an additional hold upon the esteem of all who had formed their acquaintance.

Some two or three years ago Mr. Edward Lynch was attacked by a hemorrhage from the lungs, and his family and friends having prevailed upon him to seek in a milder climate the improvement of his health, he started last fall for Santa Cruz, leaving among those behind him a fond hope of his recovery, but, as he had assured us himself, "with a melancholy foreboding on his part that he would die among strangers." Alas! how quickly were his anticipations realized, and how inscrutable the ways of Providence in preparing so sorrowful an event! Eugene who had accompanied his brother, to assist and comfort him in his enfeebled state, himself fell a victim to disease, and in a few short days Edward followed him to the grave! In the eyes of human wisdom the circumstances of their departure hence, at a distance from relatives and friends, must appear distressing in the extreme, but it is a powerfully consoling reflection, and due to the memory of those devoted brothers, "who were united in life, and in death were not divided," that their last moments were brightened by the sweetest comfort that can soothe the dying pillow of the Christian. They had studied deeply and understood fully the sublime excellence of religion, and fortified by its holy ministrations they were ready, "with their loins girt and burning lamps in their hands," to answer the call of God.

> ———When the great and good depart
> What is it more than this—
> That man, who is from God sent forth,
> Doth yet again to God return?
>
> Wordsworth.

Died on the 8th of April, at the Visitation Convent, Baltimore, Sister Mary Rose, (Hurley) in the 26th year of her age. The deceased was distinguished for her amiable disposition and exalted virtue, which had won for her the universal esteem of the sisters and pupils of the institution. R. I. P.

NOTICES OF BOOKS.

Encyclopédie Catholique, Repertoire universel et raisonné des sciences, des lettres, des arts, et des metiers, &c. Paris, Parent-Desbarres, Editeur. 8 vols. 4to.

It is gratifying to witness the countless and voluminous publications, in every department of knowledge, that are issued from the press in France. Always holding a prominent rank in the cultivation of science and literature, and ever conspicuous for her adherence to the true faith, France has contributed her full share to the general stock of learned and useful works: and it has been of late years a special object among her erudite and numerous writers to rectify the errors which a false philosophy has so industriously attempted to propagate, and to exhibit science, as it really is, the invariable and stanch ally of religious truth. Among the publications that have been recently undertaken with this view, as well as for the diffusion of general information, are two *Encyclopedias*, one of which, bearing the above title, we have had an opportunity of inspecting as far as the fourth volume;—and from the distinguished names under whose direction it is published, we were induced to believe that it would fully develop its comprehensive title, and offer what it promises, "a universal repertory of science, literature, the arts, trades," &c. Naturally desirous to learn what a foreign encyclopedia would say of what immediately interests ourselves, we turned to the article *Baltimore*, when, lo! we discovered to our astonishment that in the port of Baltimore *the tide commonly rises five or six feet!*—that Fell's Point is a piece of land *stretching into the ocean*, and containing one thousand houses, which are *one mile and a half from the city!!!*—that in the summer season the richer portion of the inhabitants retire to the country on account of the *noxious vapors that infect the town!*—that the city contains *thirty-one* churches, Presbyterian, Methodist, &c., no mention being made of *a Catholic church!* — that the most remarkable monuments are a *Presbyterian Church*, the *Public Library*, the *Catholic Seminary*, *the Academy*, and *the Bank!!* In reading this account there arose within us mingled emotions of merriment and disgust; but these feelings were immediately succeeded by a sentiment of deep regret that an article betraying so lamentable a carelessness should have appeared in a work of such magnitude and pretensions. The publication of the gross errors which we have noticed, is the more deplorable, as an accurate description of our city could have been easily obtained from various authentic sources in Paris. The statistical account of it in the *Encyclopédie* was partly correct thirty years ago; but it is now entirely and egregiously at variance with the real state of things. Fells-point is a part of the city, and is at least one hundred and fifty miles from the ocean. There are eighty churches in Baltimore, eight of which are Catholic, and the most remarkable monument is the Catholic cathedral, which, in point of extent and architectural grandeur, is perhaps unequalled by any other church in the United States. Baltimore is as healthy as any city in the world. The article on Boston is accurate enough; but the geographical inquirer will look in vain for an account of *Arkansas*, one of our federal states, for *Annapolis*, the capital of Maryland; and what is still more surprising, no notice has been furnished of archbishop Carroll, the first prelate that occupied the metropolitan see of Baltimore, and whose venerable name is so intimately and gloriously connected with the progress of religion in this country. When a biographical sketch of so distinguished a man is to be found in a work of a purely scientific character, (the American edition of the *Conversations Lexicon*,) we cannot overlook its omission in one that is *professedly Catholic*. We fear much that the ponderous undertaking of the *Encyclopédie Catholique*, will prove a *parturiunt montes*.

Modern History from the coming of Christ and the change of the Roman republic into an empire, to the year of our Lord, 1842. By P. Fredet, D.D. Baltimore: Metropolitan Press. 2 vols. 12mo. pp. 365.

When the first volume of this work was issued, we alluded to it in terms of unreserved commendation, as a most valuable accession to historical literature. Now that the second volume has appeared, we hasten to renew our acknowledgments to the writer, and our congratulations to the public, for the completion of what has been so long an important desideratum in our colleges and schools. As a text-book it is distinguished for its comprehensiveness, methodical arrangement and impartial spirit. For sale by John Murphy, 146 Market street.

A Memoir on Ireland, native and Saxon. By Daniel O'Connell, M. P., vol. 1, New York, Casserly & Sons, 18mo, pp. 312.

The publishers have politely favored us with a copy of this extraordinary work, printed and

bound in a handsome style. We call it extraordinary, because it would be impossible for a man, with the powerful mind of O'Connell, and with the same intimate knowledge and deep feeling of Ireland's wrongs, to produce a history of her sufferings without stamping it with the impress of a great genius. The reader will find in it an admirable epitome of Irish history, from the period of the English dominion, written in an interesting style and with a peculiar power of conviction. We must add to this necessarily brief notice that the edition of the work by Messrs. Casserly & Sons, is the only American one recognized by the illustrious author.

EDITORIAL REMARKS.

We acknowledge the receipt of "*Sights and Thoughts in Foreign Churches, &c.,*" being a review of a most interesting work with this title, from the pen of Rev. F. Faber, of University College, Oxford, England.

We have received also a review of *The Bible in Spain*, from the accomplished author of the article which commences the present number of the Magazine. The avidity with which this work is actually devoured by the Protestant community, entitles the review to a place in our next number. The poison should be quickly followed by the antidote. In the *Zíncali* our readers will find ample evidence of Mr. Borrow's fruitless mission among the Gipsies of Spain, if we can call a mission fruitless which has produced such a tissue of falsehoods as he puts forth in the Zíncali. *The Bible in Spain*, although a work with a holier title, will be found to convict him still more palpably, of the unholy practice of slander, so unworthy of a man who undertakes to distribute among his fellow beings the word of God.

The *Catholic Advocate* contains a note from Rev. Mr. Murphy, disclaiming the authorship of the *Mammoth Cave*, an article which appeared in our March number and was attributed to him. The article was written by Rev. Mr. Thébaud, professor in St. Mary's college, Ky.

We welcome to our pages the beautiful effusion of Mrs. Dorsey, whose poetical talents are extensively known. The dedication of her muse to the illustration of topics connected with the sublime teachings of the Gospel, will always meet with a grateful reception in the Catholic Magazine.

The attention of the reverend clergy is particularly requested to the judicious and learned observations of Mr. Long in his article on Gothic architecture and the style of the new German church in Baltimore. Mr. Long is a gentleman of acknowledged taste and considerable experience in his profession; and by his design and superintendence of the building just mentioned will enhance, in no small degree, a reputation already solidly established. We have the pleasure of announcing that he will favor the readers of the Magazine with other articles and illustrations upon the same interesting topic.

The agreeable author of "Desultory Sketches" has again made his appearance, and, we have no doubt, much to the satisfaction of those who perused his former communications. His excellent remarks on the Rosary will convey instruction to every class of persons, but to the pious votaries of Mary, they will afford a peculiar gratification, especially at this season when the month of May invites them to increased manifestations of respect and devotion to the Mother of God. Now that *the winter is past and the flowers have appeared in our land* (Cant.), when all nature is reviving and assuming an aspect of beauty, we look up spontaneously to that eminent sanctity in which all the charms of virtue were concentrated, to seek encouragement to our weakness in the example and intercession of Mary. The dedication of this month to her honor is attributed by some to Father Lalomia, by others to St. Philip Neri, towards the middle of the sixteenth century. Pius VII has enriched the devotion with several spiritual favors.

☞ We invite the particular attention of the reverend clergy and the faithful in the archdiocess of Baltimore, to the honor conferred upon our Magazine by the most reverend archbishop, in adopting it as his official organ of communication with his diocess. From the commencement of the periodical he has graciously given it his approbation, and now that he has been pleased to place it in a relation peculiarly interesting to the clergy and laity of the archdiocess, we shall feel an additional encouragement to render it worthy of his distinguished favor, and the patronage of our brethren in the faith.

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